

he **LUTHERAN**



CHRISTMAS DECORATIONS IN CHURCH CHANCEL

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

DECEMBER 23, 1959



WHAT CAN I GIVE HIM?

USUALLY I had asked the children in my Sunday school class what they had received for Christmas. The answers followed a pattern: dolls, bicycles, skates, a new dress or coat. Some of the gifts meant real sacrifice on the part of the parents to fill the desire of the children.

Last year I tried something different. I'm glad I did! Giving each child a piece of paper, I said, "I want you to tell me what you gave to Jesus for his birthday on this Christmas."

ROBERT answered, "Prayers."

James wrote, "Our Christmas play at church, prayers and my daily Bible readings."

Ann wrote a poem: "Love and prayers and a lot of care."

I think Betty must have peeked Ann's for her answer was the same.

Larry was real serious as he wrote, "I gave my soul." He had recently been confirmed.

And Brenda must have been thinking of the weeks before Christmas as she wrote down, "My prayers and a good girl."

MY HEART overflowed with joy as I read these answers. And as I looked at the last slip of paper, I said a silent prayer for the simplicity and greatness of a child, for one of them had written "I gave him my love and my heart."

The LUTHERAN

News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Director. Robert E. Hulschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; the Rev. Ernest J. Hoh, Litt. Secretary; Rev. Willard D. Allbeck, Ph.D., D.D., Edmund C. Arnold, Donald T. Forsythe, L.H.D., William Keister, W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvania. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, \$3.50 a Year. Copyright, 1959 by the United Lutheran Publication House. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

The LUTHERAN

ce: Fact or Dream?	12
Jacob W. Heikkinen	
man Christmas:	
9	
By Ursula Fritzsche	15
aning of a Birthday	
By Franklin Clark Fry	20
n of the Virgin Mary	
J. W. Montgomery	21
h's Magnificat	
By T. J. Kleinhans	26
ys of the City	
By Paul Valentiner	29
bed Wire	
ough the Holy Land	
By Inez Seagle	33
ezuelan Christmas	37
urch in the News	4
ashington	10
adian Affairs	11
CA	50
entine Church	
licated	51
ys in the Churches:	
tral States	61
ware	55
ois	60
nesota	61
Buffalo	53
Harrisburg	56
Johnstown	57
Nazareth	57
tern Canada	62
sade for Christmas	58
Conclusion	66

This year-end "Lutheran" is the last in 1959.
This magazine will not be published next week.

THIS WEEK . . .

● THE MEANINGS OF CHRIST'S BIRTHDAY about which ULC President Franklin Clark Fry writes (*page 20*) are many. This 66-page Christmas-and-New Year's issue deals with some of those meanings. What shall we do with the Christmas promise of "peace among men" in a peaceless world? Theologian Jacob Heikkinen of Gettysburg Seminary gives an answer (*page 12*). The meaning of Christ's virgin birth is discussed by Librarian John Montgomery of the University of Chicago (*page 21*).

● WHAT DOES CHRISTMAS mean to the Germans of 1959? We asked Ursula Fritzsche of the Evangelical Academy at Bad Boll, and she reports (*page 15*) that Germans are experiencing now what Americans have known for some time: prosperity can be a problem.

● THERE IS NO problem of prosperity in the Holy Land. Miss Inez Seagle, associate professor at Lenoir Rhyne College, spent a tense holiday on the dividing line between Israel and Jordan (*page 33*) and found that the meaning of peace was lost in the land of the first Christmas.

● BUT THERE IS a joyful, though different, celebration of Christmas in South America. Our report from Venezuela (*page 37*) is about oil rigs strung with decorations and round-the-clock roller skating events. And Christmas was different for a Puerto Rican boy just arrived in New York who discovered something about the terror and the beauty of the big city (*page 29*).

● ALL OF WHICH, together with the cover picture taken at Epiphany Church in Hempstead, Long Island, N. Y., adds up to our way of wishing a quiet but merry Christmas and a sensible but happy New Year to all our friends.

THE CHURCH IN THE NEWS

Surprise switch on church name

Four Lutheran denominations planning to merge in 1962 had been seeking a name for the new church. Leaders thought three words should go into the name — “Lutheran,” “Evangelical,” and “America.” A committee proposed to the Joint Commission on Lutheran Unity on Dec. 11 that the name be “Evangelical Lutheran Church of America.”

But the committee had another proposal: “Lutheran Evangelical Church in America,” which, it said, “provides a different ‘twist’ in the usual processional of words in a Lutheran church body name.” After 19 minutes of discussion the commission voted 29 to 8 for this proposal.

“We are a *Lutheran* part of the Evangelical Church,” said the committee chairman, Dr. Carl W. Segerhammer, Los Angeles. By reversing the usual word order “we are emphasizing our partnership in the greater church rather than putting the emphasis upon one part of the church. Such emphasis would recognize our place as being part of but not the whole, of the church in the world which treasures evangelical truth.”

“*Evangelical*” is from Greek words meaning “bringing good news.” As used in the New Testament it refers to the

message regarding Jesus Christ, and usually translated in English as “gospel” (God’s story).

Merger time table proposed

Merger convention of the four Lutheran churches planning to unite will be held in June, 1962, it was estimated this month. By Jan. 1, 1963, the church organization, including merged synods, may be in full operation.

Decision on the merger time table was postponed until February, when it is expected that four basic documents of the new church will be completed. They are: 1) constitution of the church, 2) bylaws, 3) constitution of synods, 4) model constitution of congregations.

Merger convention

A thousand delegates would come to the merger convention, it was agreed. From the American Evangelical Lutheran Church, 180 from the Augustana Church, 36 from Suomi Synod, and 760 from the United Lutheran Church in America.

Decisions were made this month on representation of each of the merging churches on boards of the new church. For the first Executive Council (central administrative unit) the AELC will name one clergyman, Augustana two clergymen and three laymen, Suomi one layman, ULC 10 clergymen and 12 laymen. Representation on other boards and agencies would follow this pattern.

The president and secretary of the new church would be elected “by popular choice on the floor of the convention without nominations,” but both could be chosen from any one of the merging churches.

Chairman of the Joint Commission, Dr. Malvin H. Lundeen (president of Augustana Church) was selected to preside at the merger convention.

Escape clause

Two large and two small churches are involved in the merger plans. One of the small churches, the Suomi Synod, is required to submit the plan for a vote in each congregation.

If one or both of the small churches could decide against the merger, it was commended this month, "the merger plans shall go into effect upon its adoption" by Augustana and the ULCA.

Constitution for congregations

Within four years after the merger, all congregations of the new church will be expected to adopt constitutions based on a 19-page model hammered into shape by the Joint Commission this month. Long debate (three hours) came on the question of whether persons who have been inactive in a congregation for three years (failing to receive communion and make financial contributions) shall be

dropped from the church roll or merely classified as "not in good standing."

A tie vote, 18 to 18, came on this question. Final decision was to leave the congregations the option of which rule to adopt.

Members of church councils under the new constitution are to be called deacons. Women are eligible for council membership. (At present the Augustana Church has deacons and trustees. Women may be trustees but not deacons.)

A pastor will complete his term of service in a congregation, according to the proposed constitution, at age 70, although "his pastoral service may be extended from year to year by a two-thirds vote of the congregation."

LWF names aide for secretary

The Rev. Kurt Schmidt-Clausen, 39, will begin a four-year term as assistant executive secretary of the Lutheran World Federation, Dr. Franklin Clark Fry announced. Dr. Fry is president of the federation.

A member of the Church of Hannover, Germany, Pastor Schmidt-Clausen has since 1955 served a congregation at Wunstorf, a Hannover suburb. Dr. Fry said his duties would include supervision of study committees and preparations for the next LWF Assembly, scheduled for Helsinki, Finland, in 1963.

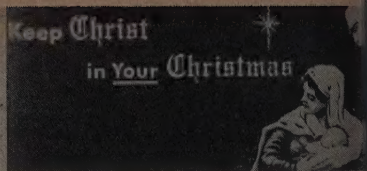
Dr. Carl E. Lund-Quist, LWF executive secretary, has recently been ill. He is expected to resume some duties shortly after Jan. 1.

Colleges' task defined

A "radical" difference must exist between church-related colleges and secular institutions, Dr. Robert Mortvedt told the United Lutheran Church's Board of Higher Education at its meeting Dec. 8. Dr. Mortvedt was installed during the



PASTOR SCHMIDT-CLAUSEN
Named to LWF post



BILLBOARD POSTERS IN CITIES AND ALONG HIGHWAYS

session as the board's executive secretary. He is also executive for the similar board of the Augustana Lutheran Church. In the ULC post he succeeds Dr. Gould Wickey, who retired last month.

If "real, valid and even fundamental differences" don't exist, church colleges might "just as well be operated under public control," Dr. Mortvedt said. The "presence or absence of a beautiful chapel" is not as important as a Christian atmosphere that "pervades and permeates the campus" and "is felt deeply and personally by faculty, students and staff. In consequence it is a religion that impinges on every aspect of the program of the college—its classes, its business practices, its activities, its public relations, as well as its religious organizations and exercises."

Christian colleges need not be "imitative . . . defensive . . . apologetic," Dr. Mortvedt declared. They can "establish the norm of genuine excellence in higher education—to show the entire intellectual world what true education can be." They accomplish this by striking a balance between "truth that can be observed" and truth that is revealed, he said.

Kloetzli to lecture

The board named the Rev. Walter Kloetzli as the 1961 Knubel-Miller lecturer on the subject of the changing urban church. The lectures will be delivered in major urban centers. Mr. Kloetzli is secretary of urban church planning for the National Lutheran Council. The

1962 lecturer will be Dr. Wickey, who is now serving as executive secretary of the National Lutheran Educational Conference, an inter-Lutheran organization of educational institutions.

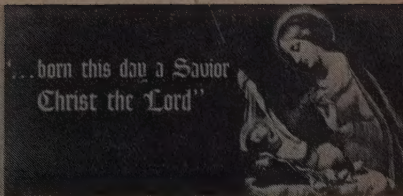
The 1960 Knubel-Miller lectures will start Jan. 19 with Dr. Alvin D. Matts of Augustana Seminary speaking of Christian social responsibility. Lectures will be given at Berkeley, California; Austin, Texas; Cleveland, Washington and Chicago.

Safe Christmas asked

The night before Christmas is the most dangerous of the year on the nation's highways, Protestant leaders in Minnesota stated. Attributing the high accident rate to "tipsy drivers coming home from Christmas parties" they appealed to en-



AUSTRALIA ISSUES CHRISTMAS STAMPS
Five-pence stamp inked in purple is one of a series issued by Australian postal authorities in seven weeks before Christmas.



...born this day a Savior
Christ the Lord"

TO PASSERS-BY OF THE TRUE MEANING OF CHRISTMAS

buyers and workers not to serve or consume liquor at such affairs. Signers of the appeal included Dr. Fredrik Schiotz, president of the Evangelical Lutheran Church, and Dr. John Stensvaag, president of the Lutheran Free Church.

A 50-member Clergy Committee for Christmas Observance in New Jersey addressed a similar plea to offices and industrial plants throughout the state.

Hazards of a different sort were banned in Toledo, Ohio, and Connecticut. Fire safety officials at Hartford barred cutting Christmas trees from schools, hospitals and other public buildings throughout theutmeg State. In Toledo the Roman Catholic diocese requested its 160 churches, 115 schools and seven hospitals not to use cut evergreens because of the potential fire hazard.

Fitting observance emphasized

Throughout the land the Christmas message was being proclaimed by Nativity scenes, street decorations and other displays. Billboards were used to urge passers-by to "Keep Christ in Christmas" (see photos and story on page 58).

The slogan spread to Germany, where civic leaders joined with Protestant and Roman Catholic spokesmen in urging "restraint and tact" in Christmas merchandizing to keep the holiday emphasis on the religious meaning of the day. Salzburg civic organizations opposed too many Christmas displays and advertising, stressing that "he who waits gets more

out of Christmas." Earliest date for Christmas ads and sales should be the first week of Advent, they said. Religious leaders appealed to parents not to give their children war toys for Christmas.

Although many groups had opposed use of the term "Xmas" as an abbreviation for Christmas, Pittsburgh's Roman Catholic weekly endorsed it. The "X" stands for Christ and the abbreviation "long preceded newspapers, department stores, Santa Claus and any worry about the secularization of Christmas," the *Catholic* declared.

Division called mission hindrance

Christians ought to settle their differences at home if they expect missions to succeed overseas, an African pastor told the Lutheran Foreign Missions Conference at Atlantic City Dec. 7. The Rev. Eliwaha Mshana of Northern Tanganyika said evangelization of his country has been hampered by denominational differences among Protestants.

"Inability of Christian forces to achieve the brotherhood which we proclaim is a greater hindrance to the evangelization of Africa than most Christians believe. When you evangelize do not emphasize your denominational persuasion," he pleaded.

Mr. Mshana urged that the Gospel be presented "in love and sympathy. Let us avoid offending people by telling them that it is a wicked thing to be a Moslem, Buddhist, Hindu or animist, for many

became followers of these religions without their choice. They were born into them."

T. John Ratnam, secretary of the Andhra Lutheran Church of India, urged that missionaries be trained to "adjust to changing conditions." He warned against imposing an American-type church structure on his land. Dr. A. N. Gopal, Andhra Church president, added that India's door was still open for Christian missions. Chief foes of Christianity in India are secularism, intolerance on the part of orthodox Hindus, and communism. "We need the help and guidance of the churches abroad" to meet these challenges, he said.

Sees end of Christian era

Growth of secularism threatens the end of the Christian era, Dr. William H. Lazareth told the joint assembly of the National Council of Churches' divisions of home and foreign missions at Atlantic City. Dr. Lazareth, professor of systematic theology at the Philadelphia Lutheran Seminary, was chaplain for the assembly.

"The church has long since been deposited as the guiding soul of society at large," Dr. Lazareth declared. Urban man is the most secularized because he is the most powerful through his corporations, unions, political parties and mass media, he said. Outwardly, the secularist is "hard, worldly and confident to the point of being cocky . . . but inwardly he is hollow, frightened and insecure."

Churches fail to reach this secular man because of the "sentimental, half-baked moralism of our allegedly Christian sermons," the theologian continued. Too often "the church's ordained mission to manifest Christian faith, hope and love is forgotten by churchmen bogged down by ecclesiastical machinery."

Urban studies to be made

An extensive six-year "study of American life" will be undertaken by the council to produce a long-range co-operation program for Protestants and to make U.S. "a truly Christian nation," Dr. W. Lard M. Wickizer of Indianapolis told 600 delegates to the assembly. The study might lead to reconstruction of the council "along more realistic and effective lines," he said. Dr. Wickizer is a president of the council.

Earlier, the Rev. Meryl Ruoss, director of the council's urban church work, announced plans for a study program to find what makes some city churches effective. Researchers would interview members of designated congregations. The churches would be asked to conduct self-study programs, he said.

A council convocation dealing with problems of town and country congregations had called for interdenominational leadership to improve ministry to spiritual, cultural and social needs of Christians in sparsely settled areas. Rev. church leaders at Rapid City, South Dakota, heard the Rev. Jon L. Regier, National secretary for home missions, urge development of a master plan that would take into consideration educational, social, financial and religious factors in the rural area. Church leaders could then work with civic leaders to put plans into operation.

World Council group in Russia

An overflow crowd of 2,000 worshippers in Moscow's only Baptist church heard Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, urge church unity as a means to lead nations toward "peace and better mutual understanding."

The council executive headed a five-man delegation, the first WCC group



WORLD COUNCIL DELEGATION ON VISIT TO MOSCOW

...essed for Russian climate are Alex de Weymarn, Dr. Nolde, Rev. Francis House, Dr. Visser 't Hooft, U Kyaw Than and Dr. Nick Nissiotis

er Russia. Representatives of the S. National Council of Churches had ted the U.S.S.R. two years ago. Among quintet was Dr. O. Fred Nolde, ited Lutheran clergyman from Phila- phia and director of the Commission the Churches on International Affairs. The delegation conferred with Rus- sian Orthodox and Baptist leaders in scow. Dr. Visser 't Hooft described visit as part of the "get-acquainted" cess between World Council and Rus- sian churchmen, with the possibility that Russian church will join the council. er the Moscow visit, the group visited iet Armenia, Leningrad, and Riga, yvia. In the latter city they met with hop Gustav Turs, head of the Lu- theran Church of Latvia.

Ethiopia gets LWF radio

Lutheran mission leaders had last year ned approval for a 50,000-watt radio smmitter that would beam religious and tural programs to Africa and Asia. Sigurd Aske, director of the project the Lutheran World Federation's de- tment of world mission, said the sta- tion would "play a pioneer role" in mis- sion work at a time when "revolutionary

changes were taking place" in the life and thought of Asian and African people.

The U.S. National Lutheran Council had pledged \$225,000 toward the \$400,- 000 project. Bishop Hanns Lilje last week said the German churches would exceed their \$133,000 pledge. Church mission boards were expected to provide the rest of the needed funds.

Dr. Aske said this month that the "final obstacle" to the station's establishment had been overcome as the government of Ethiopia granted a franchise for the trans- mitter to be set up in that country. Posi- tion of Ethiopia makes it possible to reach all Africa, the Middle East and southern Asia with programs. Directing the sta- tion will be the Rev. Allan G. Thompson, a United Lutheran Church pastor.

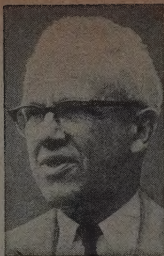
And so forth

A soccer team composed entirely of Lutheran pastors has been organized in Denmark to compete against similar teams from Norway and Sweden.

An interfaith committee was organ- ized in Miami to cut down traffic acci- dents by reminding drivers of their "moral responsibility."

WASHINGTON

By ROBERT VAN DEUSEN



PEACE IN ANTARCTICA

BEFORE LEAVING on his eleven-nation good-will tour, President Eisenhower gave his official blessing to an Antarctic Pact which guarantees the peaceful use of the frozen continent at the South Pole.

A few years ago it looked as though Antarctica would become the scene of a mad scramble for territory. Seven nations had staked out claims to wedge-shaped slices of the Antarctic pie, with some of them overlapping.

The coming of the nuclear age intensified the race for control of the ice-bound continent. Fears arose in South American countries that the Antarctic, where much of their weather is born, would be used for nuclear tests with wide dispersion of fallout.

In 1948, after Argentina and Chile had almost come to blows with Great Britain over conflicting claims, the U.S. proposed an international settlement. It was not until the International Geophysical Year (1957-58) that the idea really took hold. Several other nations, including the U.S. and the Soviet Union, had IGY research stations on the frozen continent.

In 1958, President Eisenhower invited the nations participating in IGY to consider internationalizing the new continent for the purpose of continuing research. For almost a year and a half, secret negotiations were carried on in Washington,

which culminated in the new Antarctic treaty.

Historic agreement

FOR THE first time in history, a section of the earth's surface has been set aside for peaceful purposes. Any military activity is prohibited, and all nuclear explosions are banned. To enforce the treaty, each of the nations signing the treaty has full freedom to inspect the activities of other nations on the Antarctic continent.

One of the toughest problems was the reluctance of the nations with territorial claims to relinquish them. A compromise formula was adopted by which, for the duration of the treaty, these claims would remain "frozen" and be neither expanded nor abandoned. If the treaty relations should end some time in the future, the claims would be reinstated.

As a practical matter, however, it is expected that the claims to slices of territory will die a natural death. None of the signers can withdraw from the pact for thirty years. At that time any member nation may propose amendments to the treaty, and if the proposal is accepted, that nation is free to withdraw.

THE ANTARCTIC PACT has an "open end" provision in respect to membership. Any member of the United Nations may join simply by signing the treaty, and will then be free to carry out scientific research under the treaty rules. Any nation outside the UN may join if twelve original nations give unanimous consent.

Peace in Antarctica thus becomes a "pilot project" in world peace. Experience gained in working together on scientific projects, in enforcing a military and nuclear ban, and in permitting free international inspection may prove a starting point for the wider application of the principles.

Canadian affairs

REFUGEES ARRIVE

IT WILL be a happy Christmas for 100 refugee families this year. That is the number of persons suffering from tuberculosis that the Canadian government has agreed to take from European camps as contribution to World Refugee Year.

Late last month Canadian mercy teams began their selection of those who would be brought with their families to begin new lives in a new country. When the families of the TB sufferers are counted the number of immigrants will be between 400 and 500.

THE FIRST GROUP of refugees was due to arrive by air at Toronto's Malton Airport on Dec. 16. Other flights would follow, so that many of the refugees would be in Canada by Christmas.

Refugees on the first flight suffering from TB would be sent to Mountain Sanatorium in Hamilton and to Toronto Hospital at Weston. Families of the refugees would be provided with accommodations in the two communities through co-operation of the immigration department and voluntary organizations.

Travel expenses are being born by the federal government. Arrangements are being made through the provinces for hospital and medical treatment. Because of a decline in TB cases in Canada a number of sanatoriums are in a position to care for the newcomers promptly.

To include as many families as possible, the Canadian authorities have ruled that only families with one TB patient would be eligible for the project. If the patient happens to be the bread-winner of the family, maintenance will be provided for the rest of the family until he is cured and can begin to support them.

Total cost of the project is estimated at \$750,000. Individuals, social agencies, and church groups can also sponsor families in which one or more members have TB. Since the cost is quite high, and quite uncertain in each particular case, not many such sponsorships are expected. Involved would be not only the paying of fares but providing for the families until they became self-supporting.

Refugees to come to Canada are being selected from two camps, one in Italy and one in Austria. The processing is being carried out in close co-operation with the intergovernmental committee for European migration.

It is reported that Canada is the first country in the world to take non-sponsored tubercular refugees. This has given a good start to the camp clearance program announced by the High Commissioner for Refugees, Dr. A. R. Lindt, of Switzerland. He hopes within the year 1960 to clear all the refugee camps.

THE CANADIAN Committee for World Refugee Year has been active both in urging the government to bring in refugees and in encouraging private contributions to various refugee projects. The committee is sponsored by 40 voluntary social agencies, one of which is Canadian Lutheran World Relief.

Chairman of the committee is Reuben Baetz, assistant commissioner of the Canadian Red Cross. Mr. Baetz was formerly director of the Department of World Service of the Lutheran World Federation.

The committee has adopted as its aims: to focus attention on the refugee problem, to help organizations already engaged in refugee work to raise more money, and to secure contributions for United Nations refugee programs.

—NORMAN BERNER

7 And he took her firstborn, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were in the same country shepherds watching their flock by night.

9 And, lo, the angel of the Lord appeared upon them, and the glory of the Lord shone round about them; and they were afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

11 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was a multitude of the heavenly host with him, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

12 And when the angels were gone, and the heaven was clear, the shepherds said one to another, Let us go now and see this thing which is told us.

13 And they came quickly, and found the babe and the manger, as the angels had said unto them.

PEACE:

Fact or Dream

"ON EARTH PEACE AMONG MEN"

KEY-HOPE OF OUR AGE is for total peace and universal harmony. We cling to this hope despite threats of total war and world-wide devastation. At the moment we have peace, but it is not an unqualified peace. We are living in a tense state of "no war, no peace" which is held in equilibrium by a balance of terror generated by the fear of mutual extinction.

How can we celebrate Christmas in these circumstances? It cannot be done unless we are willing to re-examine the

ways in which we observe Christmas and rediscover the Christian significance of Christmas.

As a festival of the home, Christmas is priceless, but beyond the bounds of personal happiness and kindliness, what are we to think and what are we to do?

So thickly encrusted are our celebrations with traditions and practices—some beautiful, some banal—that it is well nigh impossible to penetrate beyond the tinny make-believe atmosphere to the critical

BY JACOB W. HEIKKINEN

...es of man's life on earth, to his relations with his fellows, and to his destiny in God's design. It is hard to think straight and to catch a vision of truth.

"Well," we hear some well-meaning person tell us, "this is holiday time, why bother to think?"

BUT WHO can remain blind to the vital contrast between the holy beauty of the nativity story and the horror of the human reality. Our reality is beset and besmirched with the blood of wars supposed to end wars and guarantee inalienable freedoms at the end of which we seem to hang helplessly at the brink of an abyss where all freedoms cease. Need for a more shocking stimulus to quicken our conscience and mind, to begin asking the basic questions?

How shall we talk Christian sense with the cynical and the despairing who ignore of us: Are the angels ashamed to turn to sing about peace on earth . . . Have they ceased singing?

Is it not so that Christianity, having been in the world for almost two thousand years, is proving to be at its best a beautiful, poetic dream?

Should we not understand the Christian's story as a symbolic sublimation of our hopes cast upon the canvas of starry space enlivened by heavenly music?

THE WISE MEN of our age, at least in their statements, seem to by-pass the gospel in their appraisal of man's future.

Mr. Christian Herter, United States Secretary of State, believes that the Soviet Union and the United States have a common interest in the basic will to survive, and that "the one area in which a common language has best chance to grow is that of ground rules for the great competition which dominates our time—the rules of the game—to keep within bounds the conditions of co-survival."

This would make the key-motive for peace competition compounded of fear.

Sir Julian Huxley pleads for a new theology, which, conditioned by man's continuous evolutionary development will "sanctify the highest manifestations of human nature in art and love . . . and will emphasize the fuller realization of life's possibilities as a sacred trust."

An important United States governor sought to convince Soviet Premier Nikita Khrushchev of Christian truth by giving his own "capitalist" version of the gospel. It is, he said, an instrument which provides a maximum of personal independence and self-fulfillment to the individual.

The gospel, God's good news, is a homeless stranger in the modern world.

IT IS THE church's prime mission to interpret and proclaim the truth of the gospel of peace. As it proclaims God's word it wields the sword of the spirit in the mounting spiritual warfare over the souls of men.

The origin of the word gospel (*good news, happy tidings*) is to be understood against the background of war reflected in Isaiah's words, "How beautiful are the feet of them who bring good tidings, who publish peace" (52:7).

Isaiah's concern centered on Israel's role as a servant of God among the nations to make his will and righteousness known. The evangelist Luke, in a direct relationship to Isaiah's vision of God's people as bearers of peace, announced: "I bring you good news of a great joy . . . Glory to God in the highest, and on earth peace among men with whom he is pleased."

In other words, God works for peace in and through those who belong to his community, who do his will to make the entire earth his community.

The Gospel of Jesus Christ is essen-

tially the announcement of the all-decisive event, namely, that "God was in Christ reconciling the world unto himself." This makes us Christians ambassadors for Christ. God makes his appeal through us, that we urge ourselves, one another and all with whom we have to do, to be reconciled to God. Christ is our peace who has made all of us into one new man by breaking down the dividing walls of hostility by the blood of his cross.

In the terms of the Gospel, that is to say, abiding by God's conditions which he has spelled out in definite actions, we are able to answer questions raised at the beginning of our discussion. Christianity has not failed in producing peace, because an unconditioned promise for the coming of peace was never given.



Michigan-born Jacob W. Heikkinen is professor of New Testament and Greek at Gettysburg Seminary. A graduate of Augustana College and Suomi Seminary, Hancock, Mich., he earned a Th.D. degree from Princeton Theological Seminary and served Bethlehem (Suomi Synod) Church in Detroit before coming to Gettysburg in 1951.

The Christian faith is not a factor posited into the stream of history which by its cumulative, evolutionary force guarantees automatic progress and peace. Rather, the Christian faith, love of God and obedience to the truth in Christ, is the agent which produces unrest in this world (Jesus was persecuted from his birth to his death.)

This happens because the tyranny and the power of evil is exposed and challenged, as a disarmed principality (Colossians 2:15). Jesus said, "Peace I give to you not as the world gives." What sort of world?

What is meant here is not the bulk of material things, but the universe of men in their ceaseless, passionate scheming to defy God and to establish their security on their own grounds and selfish ends. Darkness is a power, but it is unable to conquer the light.

OUR STANCE as Christians is that of a soldier who needs to put on the whole armor of God in war against "principalities and powers in high places" with the equipment of the gospel of peace (Ephesians 6). He fights the good fight of faith in the assurance that the kingdoms of this world shall become the Kingdom of God through Christ.

Peace among men with whom God is pleased, Luke announces.

Who are these men? They are those who are learning to love, for peace is born of love and not of calculations to serve self-interest. Love has to be learned anew by each person, and cannot be inherited. "Whatever the one generation may learn from the other, that which is genuinely human no generation can learn from the foregoing . . . Thus no generation has learned from another to love, no generation begins at any other point than at the beginning . . ." (Kierkegaard).

German Christmas: 1959



DEPARTMENT SHOP IN BONN

Roy Bernard Co.

The Problem of Too Much

URSULA FRITZSCHE

YOU'VE HEARD A LOT about a united Europe—the Common Market, the Outer Space Treaty, the integration of European youth, the shortened distances that have brought the Swedes close to the Italians, and the French close to the Danes, and the Germans close to everybody.

But don't look for European unification at Christmas. Christmas is the time to withdraw into our traditions. Christmas is still German, or Swedish, or English. At Christmas we're all closer to the past than to the future.

It'll be Christmas Eve in my town in West Germany just two weeks from now. In five days the church bells will start ringing. Church doors will be open and there will be people going in or coming out for an early afternoon service. You'll hear organ music and smell candles burn-

ing on the trees—real candles, not electric. And from some church towers, brass choirs will play Christmas songs for the people shopping in the streets, who will hum along as they complete the last-minute race against the legally enforced Christmas Eve closing.

IN THE RESIDENTIAL districts and suburbs, beyond the glitter of store decorations and neon signs, the last Christmas trees that didn't find buyers are carted away. A few lighted candles will appear behind drawn curtains.

But it's still early. The streets empty. Families gather around the table for a dinner in which every course represents tradition. Any West German city or town has become a melting pot of Ger-

Dr. Ursula Fritzsche is a staff member of the Evangelical Academy at Bad Boll

mans from anywhere in central Europe. Once the East Prussian might never have traveled as far as Bavaria, the Rhineland might have felt an alien in Silesia.

Since the war, all that is changed. People have been thrown together from every German region, compressed into West Germany's limited space and compelled to learn from one another.

BUT THE CHRISTMAS EVE dinner will tell you where the people come from. Every region has its specialty. And wherever there are children, they'll be unable to eat much because right after dinner comes the big moment when the door to the living-room opens and the Christmas tree is seen in all its glitter.

They'll sing the traditional songs and the oldest will read the Christmas story while the youngest will try to stumble through the poem that he was forced to memorize because that's the way it has always been. And then, finally, they'll be allowed to unwrap the presents on the

table and to play with whatever "Christmas Man" (for North Germany) or "Christmas Child" (for Germans from the south) has brought.

This will be the time for the adults to relax. Mother won't be capable of more than just sitting in an easy chair to read. She promised (like every year) that this will be the Christmas she'll take it easy, but (like every year) she hasn't and she'll start making promises to take it easy for Christmas 1960.

IN SOME AREAS of Germany, the Christmas service is at midnight. This is an old Catholic tradition. But the war brought the regions together. Old traditions are blended into new customs.

There are now midnight services almost every town or city, even in North Germany where churches used to hold services on the 25th at five or six in the morning. A few churches still have that, but the majority schedule services in the early or late evening of the 24th, with



NUREMBERG CHRISTMAS FAIR

German Tourist Inf. Office

ty of music, singing and, in many
ances, a Christmas pageant.
Large attendance at evening or mid-
ht services is due to the fact that of-
s and industrial corporations close
ly in the afternoon. The worker who
nts to go to church on Christmas Eve
plenty of time to do it. The question
does he want to?

CAN'T HELP IT if so far this report
German Christmas, 1959, has read
pages out of a 19th century novel.
istmas is one time of the year at
ch the past has a way of overshadow-
the present. And yet, the past is really
a thin coating over a hard, compell-
reality that belongs completely to
second half of the twentieth century.
he baked goods may look the same
even taste the same as 100 years ago
nily recipes from great-grandmother's
e are still being jealously guarded
nst outsiders). But the presents have
ome bigger and more expensive. And
wealthy" Christmas is no longer the
ogative of the upper and middle
ses.

Industrial labor has moved up the lad-
both in Germany and in most other
opean countries and shares in the gen-
ly high standard of living. Christmas
ne time in the year where the laborer
erves all the customs once cherished
the middle class. He even adopts
istian symbols which may have lim-
meaning for him.

No laborer will do without the Christ-
tree. It is an indispensable prop and
kdrop for opulent feasting and senti-
tatal reminiscences. Every year, the
s become bigger. What was once a
e seedling in a flower pot is now a
r-to-ceiling giant, richly decorated
a colored glass balls, tinsel, even birds
angels.



Erich Angenendt-Roy Bernard Co.

NEW RHINE BRIDGE AT RUHRORT-DUISBURG

BUT THE MOST important reminder of
this being Christmas 1959 in the home of
a German laborer is the size and number
of the presents. They no longer fit under
the tree. They spill over from the table
onto the floor and cover the rug. They
are presented to the recipient the way the
store wrapped them. The significance of
Christmas giving is lost in the frenzy of
buying out of full pockets what Europe's
bulging economy produces in unparalleled
quantity.

"In the thirties when I was a boy," the
son of an industrial laborer told me, "all
I got for Christmas was an Erector set
that cost fifty *pfennig*. Today an indus-
trial worker wouldn't think of buying a
present for less than fifty *mark* for his
son. The question is: Will his son be
happier with his 50-*mark* present than

I was with my *50-pfennig* present? Frankly, I doubt it."

What's true about the present is true of the food. The reason why we express joy through gifts and feasts is no longer important. The gifts and the food acquire a meaning in themselves. There have been too many years where people could neither buy nor give.

Except for the old and invalids who live on pensions and the forced residents in the refugee camps—the people not reached by the magic wand of Europe's recovery miracle—anybody who has money is eager to spend it.

THEY SPEND IT in remembrance of a past they would like to forget. They spend it to affirm their newly acquired social status. They spend it to eat as if there might be a new famine around the corner and it would be foolish not to eat as long as food is plentiful.

And perhaps they eat because deep down there is a feeling of helplessness. What do you do with a holiday except eat? What do you do with yourself when an empty afternoon stares you in the face? How do you fill the void that no *50-mark* gift, no stuffed goose will hide? How do you spend Christmas when its meaning is lost?

This is the big question and it is addressed, ultimately, to the Christians who still know why we celebrate Christmas. Perhaps this is what we need most: a rediscovery of the spirit of Bethlehem. You won't find that spirit in the flood of Christmas celebrations in offices and plants, schools and associations, unions and political parties. What you get there is sentimentality and speeches.

STANDARD CHRISTMAS sermon topic for pastors during the past few years has been the condemnation of commercialized and romanticized Christmas in this

era of European prosperity. But it is enough to say that we have lost the meaning of Christmas in an orgy of materialism. It isn't enough to remind us how we used to celebrate Christmas—with the stump of a candle, a cold stove and perhaps a few potatoes for a feast.

Although—and it's odd that this should be so—we do remember that when we had no food to eat and no gifts to give, Christmas did have meaning. Then we had nothing and were at the mercy of fate that had lost all relationship to human aspirations. At that time, the promise of peace from on high rang loudly in our ears. The star over Bethlehem spelled hope.

WE DON'T GAIN anything by wishing ourselves back into the misery of the old days. Christmas won't be resurrected by denying that today we live in a different world. We'll have to come to grips with our prosperity.

It won't be easy. Just as it isn't easy to determine to what extent Christmas is still a Christian observance in Germany. You cannot look into the hearts of people or draw up statistics of faith. The churches are filled but that may mean more than the survival of a tradition: "We always went to church on Christmas when we were children. That was part of the holiday."

But we have no reason to despair about the future. What is an empty tradition today may acquire new meaning tomorrow. Things move. Sometimes they move forward.

Christmas is a family affair as it has always been but we at the Evangelical Academy at Bad Boll have scheduled youth conferences from Dec. 26 (a holiday in Germany) to New Year's Eve because we have found that young people like to get away from home during the



Fritz Eschen-Roy Bernard Co.

WEST BERLIN: TEXTILE CENTER BUILDING

Christmas vacation and spend the week with youngsters of their own age. And then, of course, there are the people without families—the lonely ones.

FOR THEM, this is a time of flight. They pile into the winter resort hotels which are sold out months ahead of time, or sign up in one of the increasing number of group travel plans. They can be seen working up happiness at a hotel party. And there are those who are alone because they are shut out from their families through the Iron Curtain. There are thousands of them, and they have no

way of sharing in the celebration. They are cut off from their homes and cut off from hope.

Every Christmas, the mountains of gift packages from West to East Germany grow higher. They back up on train platforms, jam the Soviet Zone check points. But packages and letters don't bridge the gap. They don't reunite families torn apart.

You can't really celebrate Christmas in Germany without thinking of this. There's a shadow cast over the glitter of Christmas candles and the brightest neon light cannot make it disappear.

Meaning of a Birthday

BY FRANKLIN CLARK FRY

EVERYBODY KNOWS that there is more to Christmas than tinsel and mistletoe, unwrapping gifts and quaint customs. Shame on us for often allowing the heart of it to be blurred.

The new-born Christ is the soul of Christmas. When you think of what we will be celebrating on the Holy Night, what do you see? My eyes are on a man-gar and a baby. It is a birthday that we commemorate, a birthday with endless fascination and inexhaustible charm.

The magnet that draws us to the cattle stall in Bethlehem is the fact that there, as nowhere else on earth, God and man meet. . . .

How wonderfully this child binds together the extremes in life! He, to quote Shakespeare, who "issued from progeny of kings, virtuous and holy, chosen from above" is born of a peasant girl; he joins the toilers of the earth. The one who heard the morning stars sing together at creation became poor for my sake that I by his goodness should be rich. He who was in the form of God, emptied himself and took the form of a servant, being born in the likeness of man.

GOD IS IN this spotless child's purity. He shines with a clean light from heaven above. How the Babe of Bethlehem sparkled in contrast to the soiled world around him. That is still true as we had all better recognize. The pure Saviour will not come and live for long in any human heart that will not repent :

See humility here too. The all-powerful son of God was so humble that he became a helpless child. In him God stoops to earth. He enters humanity's

low door—and he does it without being stifled or ruffled or in any way lessened. God he is. That mind ought to be in the too which was also in Christ Jesus. Instead of being lowly in spirit of our civilization, how often our pride has to be humiliated. Happy is the man or woman who is wise and clear-eyed enough to be lowly. It means that he sees himself in a true light; it helps him to see God.

Joy is the mood. Glory to God, the skies re-echo. Joy to the world, the hearts reply. Good tidings are here for all people. For all people everywhere. My mind goes around the circuit of earth—everywhere! The new-born Christ is an artist at breaking down and breaking through every barrier of every kind. He is the nemesis of prejudice. He is color blind as he looks at humanity. No nation is more exalted or honorable in his sight than another. Not our own or another! A chorus of thanksgiving rises from Christmas from every continent. His praises are sung in a thousand tongues.

TYRANTS HAVE ALWAYS feared this helpless infant. Bloody King Herod went into a panic when he heard of his birth. On this day evil oppressors tear down their altars. The reason why they rave against him is clear. They instinctively know that this Jesus will be the death of them. On the Christmas Eve let the enemies of mankind tremble again in 1959. The carols of the everlasting Christmas cannot be quenched in men's hearts. The pull of this Babe is more powerful than bayonets. Generations pass and centuries are soon gone, he reigns forever with his cattle-crib for his throne!

Long live Jesus, the new-born King.



Nativity by Geertgen Tot Sint Jans (15th century Dutch)

Born of the Virgin Mary

**Belief in Christ's virgin birth posed problems
enlightened modern man but finds renewed
acceptance in this age of scientific conquest**

JOHN W. MONTGOMERY

THIS CHRISTMAS, as on every Sunday, I'll be saying in church that you believe in Jesus Christ "who was conceived by the Holy Ghost, born of the Virgin Mary," unless, of course, you use instead the Apostles' Creed the more elaborate scene version in which you declare that Christ is "the only begotten Son of God,

begotten of his Father before all worlds . . . who . . . was incarnate by the Holy Ghost of the Virgin Mary."

These are the ancient words used by the Christian churches through the centuries to express our belief that Christ was not conceived as other men but born in a fashion that set him off from others since birth. This is what we Lutherans say at every worship service, even though

some Protestant churches have omitted the part of the Apostles' Creed that refers to Christ's virgin birth. They don't feel comfortable with it. And there have been in the past, and still may be, Lutherans who have had equal difficulty to accept in their hearts and minds what the church teaches them to say.

LET'S TRY TO GAIN perspective on the problem. During the first seventeen centuries of the Christian era, the idea of a virgin birth posed no problem to believers. Almost everyone in Christendom believed in a God who was greater than any "law of nature" because he himself established those laws. All events were viewed as God's acts.



NO ROOM IN THE INN
Shiavax Chalda, India

God usually acted in regular ways but if He desired to perform a miracle who was man to disbelieve? Even the early Unitarians of the Reformation period accepted the virgin birth. They denied that Jesus was God, but they would not question his miraculous birth.

The eighteenth century brought change in man's outlook. Scientific discoveries gave man's mind a new direction. The belief gained ground that nature's laws were fundamental and unchangeable, that God had created the universe as a perfectly operating machine in the beginning, and had not "interfered" with mechanism since. If God needed to perform miracles, it was argued, that would only prove that he hadn't set things perfectly to begin with!

IT WAS NATURAL that this viewpoint would influence theology. Early in the nineteenth century David Friedrich Strauss published his famous *Life of Jesus* which treated the gospel accounts as riddled with legend and fiction, and the virgin birth as the product of Eastern myth-making.

The nineteenth century was the period of Romanticism. The beauties of the natural world were praised by poet and philosopher to a degree which is almost sickening to modern ears. Glorification of normal birth, natural motherhood, and family life clashed with the virgin-birth idea.

The nineteenth century was also Darwin's century (as his centennial this year reminds us); and the "cultural evolutionists" who followed in his train willingly accepted the theory that the farther back you go in history, the more primitive and naïve people become. (No one seemed to remember that Plato and Aristotle were not exactly primitives!) It appeared only reasonable, then, to treat the virgin birth

one of the early products of man's credulity—something scientific moderns could easily dispense with.

ROME'S MOVEMENT toward the worship of Mary took great strides in the nineteenth century. Five years before Darwin published the *Origin of Species*, Pope Pius IX declared that the Virgin Mary had herself been "immaculately conceived" (by St. Anne, who doesn't happen to be mentioned anywhere in the Bible).

In the minds of many Protestants, this Roman Catholic emphasis on Mary and her "pure conception" gave the virgin birth a papist flavor. It seemed to fit so perfectly with Rome's claim that celibacy is preferable to marriage. And since (as one humorist has put it) "the one thing Protestants are united on is their opposition to Catholics," it didn't take long before influential Protestant theologians had thrown out the baby (in this case, the virgin-born baby Jesus) with the bathwater (in this case, Roman tradition).

Because of what happened during the last 200 years, a number of the most famous clergymen of our time have rejected Christ's virgin birth. In one of his well-known sermons of the 1920's, Harry Emerson Fosdick stated: "The virgin birth is not to be accepted as an historical fact. To believe in virgin birth as an explanation of great personality is one of the familiar ways in which the ancient world was accustomed to account for unusual superiority. Especially is this true of the founders of great religions."

Theologians such as Albert Schweitzer, Reinhold Niebuhr, Rudolf Bultmann, and Emil Brunner have made clear in their writings that they do not feel compelled to take the virgin birth accounts in the Gospels as literal truth.



AND LAID HIM IN A MANGER . . .
Serehe Yemane Berhane, Africa

BUT THIS IS NOT the end of the tale. Some of the older generation of theological scholars have consistently refused to allow the above considerations to shake their faith in the apostolic witness.

Karl Barth is a good example. When criticized for having "hidden Catholic" ideas because he believed in the virgin birth, he wrote: "What shall I say to this? Shall I, by way of excuse, point out that the connection between the Reformation and the ancient church, the

Trinitarian and Christological dogma, the concept of dogma as such and the idea of the biblical canon are, in the last analysis, not my own willfully mischievous inventions?"

The recent theological "swing to the real thing" (the Biblical theology movement) has meant a corresponding swing, especially by younger theologians, to belief in the virgin birth. Indication of the trend can be found in a current paperback titled, *A Handbook of Christian Theology*, which under "Virgin Birth" says: "It is a mistake to suppose that stories of virgin births are frequently found in the mythologies of non-Christian religions . . . The New Testament evidence is not as strong in the case of the Virgin Birth as it is in that of the Resurrection; there is, however, no evidence at all for any other alternative."

WHY ARE THEOLOGIANs again willing to accept belief in the Virgin Birth of Christ? One reason is the greater emphasis placed on Biblical studies. The gospels contain miracles from beginning to end; they in fact center on the great miracle of the gospel story, the bodily resurrection. Obviously, if God performed even one miracle (the resurrection) in the earthly ministry of his son, there is no really good reason to deny the rest.

The old argument that the virgin birth is questionable because it appears only in Matthew and Luke, and not in Mark, John, or Paul, is now seen to mean little; after all, the Sermon on the Mount is given only in Matthew and Luke, and no one argues that its message is a fabrication!

The second reason for re-emphasis on the virgin birth (and in fact upon the entire miracle-structure of the gospels) is—strange to say—Albert Einstein.

In the days of Newton (1642-1727) was thought that the laws of nature were virtually unalterable. Man certainly could not alter them; and God saw no reason to do so, since he made them perfect at the beginning. In other words, applied science had always bounced off people's heads and they would forever continue to do so.

But Einstein demonstrated that the universe *moves*. The universal laws are not static and fixed—they are in fact only a poor human attempt to describe the tremendous interplay of forces in the universe. If this is true (and no scientist worth his monthly paycheck would deny it), then we can't write off the miraculous accounts in the Bible as "impossible."

Nothing is impossible in the world of relativity. To determine whether something happened, you must always look at the evidence for the given event. You can't prejudge events. And as for the virgin birth in particular, it is clear that we have contemporary testimony for it, no evidence against it, and a Savior who was so remarkable that such a birth was entirely consistent with his life.

BUT, WHY, we cannot help but ask, did God bring his son into the world in this way? Wouldn't a natural birth have been possible? Doesn't the virgin birth somehow devalue ordinary birth?

Certainly God *could* have brought his son into the world in other ways; but the fact is that he didn't. We are not specifically told in Scripture why God chose the means he did, but two reasons are fairly evident.

First, the virgin birth proved beyond all doubt that Jesus was both God and

John Warwick Montgomery is head librarian of the Chicago University Divinity School and instructor in theological bibliography of the University's Federated Theological Faculty.



AND JOSEPH ALSO WENT UP FROM GALILEE . . .

Vladimir Odionolow, in Japanese style

in from the outset—that he was not an ordinary man who “climbed up” to the head by an exemplary moral life. We try to put Jesus in that category anyway—as a model of what all of us can become. But the gospel writers emphatically say “No!” The incarnation is God’s work; and no man naturally born can make himself God any more than a man can save himself by his own efforts.

Secondly, the virgin birth demonstrates the high mystery of the incarnation. Our tendency is to humanize the Christmas story—to turn it into a sweet

description of the beauties of ideal motherhood. This is not the meaning of Christmas. Jesus’ birth was no ordinary birth. Mary herself had other children by Joseph later on. But God is stressing through the virgin birth the uniqueness—the Holy-Spirit-produced nature—of the incarnation.

We are, in other words, forced to confront the Holy Lord even at Bethlehem. We cannot put off meeting the God of glory until he reaches manhood, or conveniently postpone answering until some later time the ultimate question, “What think ye of Christ? Whose son is He?”



Bach's Magnificat

A Christmas Present For Leipzig

BY THEODORE J. KLEINHANS

AT THIRTY-EIGHT YEARS of age, Johann Sebastian Bach hunched shivering over the manuals of the organ, with the steady drip of the rain drumming in his ears. As the rains of November turned to snow, he would have to think of music for Christmas.

Six months ago he had moved to Leipzig, as the cantor or musical director of St. Thomas's. The school had a reputation in all Germany for the excellence of its music. And the new cantor was eager to prove how worthy that reputation really was.

In the gathering gloom of dusk and rain, he could scarcely make out the keyboard. Any minute now his thirteen-year-old son Friederich would burst into the organ loft, with a summons that supper was waiting on the table.

NOW THAT he recalled his job as court musician in Cöthen, Johann Sebastian was glad to be a Leipziger. In money

and in prestige, he had scarcely bettered himself. But here in the big city, he could throw himself for the first time into music for the church.

Before, he had written chamber music and occasionally, organ music. Now with choirs and orchestras and soloists he could use his talents for the purpose he thought God had given them—to uplift the souls of men, and to honor God.

The night before, Bach had been browsing through the sermons of Luther, seeking for inspiration. The words of the Magnificat, praising God for the gift of His Son. This, Bach knew, was an inspiring text for Christmas music.

HE WOULD write a musical pageant about Bethlehem—about Mary and the shepherds and the wise men—for Christmas vespers. In fact, he would run next door to the parsonage right now, and ask the rector, Old Salomo Deyling with

ite goatee, for his approval. Bach slid the bench and pulled the cover down over the keys.

ALL DURING DECEMBER, Bach worked the Christmas Magnificat. He recruited a score of singers from St. Thomas, and a dozen players from the orchestra. He even dredged up two opera singers from Dresden, who were new for the holidays, and persuaded them to donate their talents for the Magnificat.

Besides his duties at school, Bach trained the boys who sang in the town's four churches. During Advent, he had to write cantatas and motettes, as he did during the rest of the year. They did not sing in Advent, as a sign of the barrenness of worship, before the coming of the Messiah.

The Christmas of 1723 brought Leipzig the kind of weather one usually finds only in story books. There was a cold snap in the air, and four or five inches of snow. The row of fir trees at the Torgauer Gate dropped low, with the hazy darkness of the needles hidden by blankets of snow.

THE SUN SHONE bright but not warm under a clear sky. Underfoot the snow heaved at the weight of a boot or a sleigh, and the carriages skidded icily across the cobblestones. From time to time there was a flurry of powdery snow, like a kind of frosting, but one wondered where it came from, when there was not a cloud in the sky overhead.

Theodore J. Kleinhans is a pastor of the Lutheran Church—Missouri Synod on extended active duty with the Air Force Reserve. He is currently stationed with the 53rd Fighter Group at the Sioux Falls Air Force Base, Iowa. He has contributed previously to "The Lutheran."

In the shop windows on the square hung fattened ducks and geese, with lingonberries and sausages and cheeses and wines that made one's mouth water merely to look. The bakers and the candy makers had dressed their windows even more gaily than the butchers and the grocers. One of them had a boy-size house, as if for Hansel and Gretel, with a roof of chocolate and a chimney of peppermint, with tiles of fudge and windows of marzipan.

Dusk fell early, that Christmas afternoon, and the sky was dull gray when the first worshipers scurried through the portals of St. Thomas's, stomping the snow from their boots. Inside the quaint old church, with a funny spike on each corner of the roof and an odd little cupola where the tower should have been, a scene of the forest hung in the air.

Garlands of spruce and fir draped from arch to arch. A row of candles rose from the altar rail, and the guttering light and the scent of tallow stirred the memories of childhood.

In the corner the vicar had set up a crèche, to the delight of the youngsters. The wooden shepherds and magi who knelt there were more German than Oriental, but little eyes gazed on them without questioning their authenticity.

AS THE LAST of the worshipers crowded in, with every pew overflowing, there was a stir in the organ loft. From out of the shadows a trio of trumpets blared out a challenge, sending a thrill down the back.

In another few seconds the whole orchestra joined in, the violins and violas, the flutes and the oboes. The notes had a lively sparkle, as if they were all polished clean and bright for Christmas. More than one mother had to keep her youngster from humming along, or from beating time with his foot.



The boys of the choir burst in with their voices, there from the choir loft, like a heavenly host. Their mothers, in the dim light from the candles, sat in hushed silence.

From the organ loft in the rear, the blend of instruments and voices and organ flowed along smoothly. Suddenly, the tiny old loft above the chancel, where the ancient organ was built a century earlier, blossomed with candlelight. At the same moment the lark-like voice of a boy soprano floated down across the chancel. His white robe marked him as an angel.

He sang of the birth of Christ in the manger at Bethlehem, in the words every child had learned at his mother's knee:

From heaven above to earth I come
To bear good news to every home;
Glad tidings of great joy I bring,
Whereof I now will say and sing.

To you this night is born a child,
Of Mary, chosen virgin mild;
This little child, of lowly birth,
Shall be the joy of all the earth.

The pageant heralded by such joyful announcement never dimmed. The music kept shifting, from the balcony to the chancel, and sometimes even to the actors in the nave.

A group of boys from St. Thomas's filled in as shepherds, with the vicar taking charge of the acting, and two representing Mary and Joseph. There were four ep

des, in all: the announcement to the shepherds, the birth of Christ, the visit of the shepherds, and the coming of the wise men.

Back and forth the music floated, telling of Mary, the prophets, the shepherds, and the wise men. When the whole company was gathered before the Christ child, Joseph and Mary rocked the infant to sleep, in the old custom that nearly every family practiced at home on Christmas Eve. What made it so moving in church was the grandeur of the music. All five soloists joined in the faint lullaby, how the rod of Jesse would blossom a rose and bring forth a Son.

It was a memorable vespers — that Christmas afternoon of 1723, when the snow lay thick upon the earth and the meaning of Christ's birth lay warm upon the heart. Years later, many a worshiper who had seen and heard it kept it fondly among his treasured memories.

And for Johann Sebastian Bach, that first Christmas in Leipzig was an important milestone. He had finally found himself as composer of church music. The Christmas Magnificat was an omen of all that was to come. Whatever he wrote, in 27 more years of life, was one great gift to the Child of Bethlehem, one song of praise to God.

The Ways of the City

The boy from Puerto Rico was new in New York and this was his first white Christmas

BY PAUL VALENTINER

"YOU GOT ANY MONEY, KID?"

Startled, Rico tore his gaze from the car clips and looked up at the figure hovering over him. Moist fingers clutched the bill in his pocket. His eyes widened. "If you ain't," the storekeeper rasped, he raised his arm, "get out!"

The words "get out" were one of the few confusing English sounds Rico understood. The raised arm he had seen before. He ducked through the door into 4th Street's seething crowd.

Snow was falling softly in the gathering dusk. Colored lights winked in the hazy wreaths high over the street. "O Little Town of Bethlehem" blared from

a gigantic stereophonic sound system stretched along the gaudy thoroughfare.

Rico did not hear the music or see the lights. Frightened he ran through the throng of last-minute shoppers. Twice he skidded in the slush. Once he knocked a woman down. Her screams rose above the sounds of the street as her bundles slipped from her grasp.

SUDDENLY he was whirled around. A huge hand gripped his shoulder. Rico bit his lips as he saw the blue uniform.

"What's the hurry, bud?" The officer looked at Rico. "You steal something?"

His hands darted over the boy searching for a weapon. "What you got in



your pocket?" he barked, slapping the clenched fist through the jacket. "Come on, pull it out!"

Rico knew what he meant. Slowly he withdrew the hand. A crumpled five-dollar bill lay in his palm.

"You better come with me." The officer clamped his hand on the boy's arm. People turned around and stared.

Rico went quietly. Terror gripped him. He was going to jail. What would his mother say? The 12-year-old boy forced back the tears with all the strength his frail body could muster.

THREE SHORT WEEKS ago he had been delirious with joy at the prospect of living in New York. When Uncle Greg's letter, telling of a job for father, arrived, Rico had kept his parents awake most of the night answering questions.

"I'll live in a big house and we are going to make a lot of money and I'll see the Empire State Building and we're going to fly there in a jet and I'm going to a big school," he had told José in a

tumbling rush of words the next morning.

"But, you can't even talk American," José had protested.

"That don't matter," Rico assured him confidently. "Everybody in New York speaks Spanish."

IT WASN'T like that at all, Rico thought as he trudged beside the policeman. Bitter cold at New York's International Airport had blotted out the remembered warmth of the Puerto Rican sunshine. The soft friendly breeze of his homeland had turned into an icy enemy blast.

He had anticipated seeing his first snow. How could he know it would be so wet and dirty and send a chill through his thin body raised in the Caribbean?

Instead of a big house, home was two fourth-floor rooms in a rickety old building on Bleecker Street. At school, Rico felt like an intruder because he couldn't speak their language.

Even the boys on his block shunned him. Slow to accept newcomers, they were suspicious of one they couldn't understand. He had been thrown to the pavement, kicked and had his clothes torn. Now he had learned to cross the street to avoid them.

THE BOY was trembling when the officer reached the station house.

"Whadayuh got, Mac?" the desk sergeant asked.

"One of them Puerto Rican kids," the officer answered. "He ran out of a store and tore along the sidewalk knocking people down. When I caught him he had five bucks in his hand. Probably stole it."

"What's his name?"

"Don't know. Perhaps he don't speak English. He hasn't said a word."

"You talk English, son? Where do you live?"

Rico stared at the sergeant. Silently shook his head.

"Why in the world don't people learn English before they come here?" the sergeant asked of no one in particular.

The officer shrugged.

"We've got to get his story somehow. Perhaps he hasn't done anything."

The officer looked up in surprise. "Have you ever seen a Puerto Rican kid who owned a five-dollar bill?"

The sergeant looked at the boy. "Who can tell?"

The officer raised his hands. "He won't tell us, that's for sure. And Johnny who speaks Spanish is off duty tonight."

There was silence. The station house was quiet. Christmas Eve came wrapped in silence even in a New York police station.

THIS, RICO THOUGHT, is the end. They could put him in jail and leave him there. He had heard stories about these things and hadn't believed them. Now he knew. He would spend Christmas in jail and perhaps his parents would find him, in a few days, and he wouldn't know what to say.

But then again perhaps they'd not find him at all. You can disappear in a big city and nobody would ever know. It is like one of those bad dreams that don't happen to you. But now it was happening. It was happening to him and as desperately as he tried, he couldn't escape reality from gripping his heart like water grips the body of a drowning man in the river.

And it had all begun so innocently. It

was just a week ago when he had ventured farther from home than ever before, walking the dozen blocks up to 14th Street. The glittering store windows were ablaze with lights. He had stopped in front of one of them and that's where he had seen them: the most beautiful earclips skilled hands could make. And they would look perfect on his mother.

He had stared at them for a long time and then it had come to him that what was perfect for his mother should be hers for Christmas. The price tag said \$3.98 and that was a great deal of money but he'd talk to his father and perhaps they could manage.

HE HAD RACED home, darting in and out of parked cars to avoid bumping into the hurried people on the sidewalk. He had pulled his father into a corner of the room and told him. Father had thought for some time and then nodded. And then he had produced the five-dollar bill which was the most money Rico had ever seen coming out of his father's pocket as far back as he could remember.

Four times Rico had gone to the shop. He would stare in the window and then go home again. The thought of facing strangers he couldn't understand frightened him.

But tonight had been Christmas Eve. So he had slipped into the store while the shopkeeper was waiting on someone else. There on a table lay another pair of earclips just like the set in the window. He had reached out to touch them when the storekeeper had come up behind him. That's when he realized that he wouldn't be able to talk to the man and had fled. And flight, he knew that, was an admission of guilt even if you haven't done anything that makes you guilty. He put his head between both hands and closed his eyes.

astor Paul E. Valentiner of St. Peter's Church, Brooklyn, N. Y., was a newspaperman in Illinois before entering the ministry, has been New York correspondent for "The Lutheran" since 1958.

THE VOICE was warm and friendly. "Amiguito, qué ha sucedido?" The boy whirled around to face the man in the dark suit before him. "They called me," the man said with a smile. "They thought I ought to talk to you and find out what had happened."

The boy still stared.

"They didn't think I would come over on Christmas Eve but I figured if you couldn't understand them and they couldn't understand you I shouldn't leave you in a jam. I live four blocks away. I'm from San Juan."

"We're from San Sebastian," the boy said suddenly. And then he began to talk. It was like water breaking through a dam. He talked faster than he had ever talked before in his whole life. He told the man in the dark suit about how they had come to New York and how he had found the earclips for his mother and gotten his father to give him the money and how he had panicked in an alien city in the middle of an alien world where people speak a language that

sometimes sounds threatening and angry to Latin American ears.

"They aren't really angry," the man said nodding in the direction of the sergeant. "They just couldn't understand you."

He thought to himself that it wasn't just the inability to understand but all suspicion that led the policeman to grab the boy. But there would be time for Rico to learn about the ways of people in the big city—the good ways and the bad.

AS THEY WALKED together out of the station toward Rico's home, the boy asked: "But why did they call you?"

The man smiled. "They know me. We have a little church in the village, the pastor speaks Spanish, and we're a group of Puerto Ricans meeting for service and helping each other learn English. The patrolmen from the station have been over to some of our meetings. They're friendly."

The boy stopped and looked up to the man. "Could I . . . ?"

The man put his hand on the boy's shoulder. "We've got about 15 fellows like you. You can come to Sunday school and meet them."

The boy suddenly started running, pulling the man by the hand. "Come quick," he said breathlessly. "You've got to tell my parents." His face was radiant. "This," he said with great emphasis, "is a wonderful city."

The man smiled. He didn't say anything. He thought it was good that Rico should think that this was a wonderful city. He would grow up and discover that it wasn't always wonderful. But there would be time for this. And there was there any city in the world where the wonderful and the terrible did always live closely side by side?





IT'S CHRISTMAS EVE IN JERUSALEM . . .

Barbed Wire through the Holy Land

INEZ SEAGLE

IT IS CHRISTMAS EVE in Jerusalem. In company of others you travel to a frontier village. There is no white line or American down the center of the street which is Main Drag but the street is lined—with barbed wire. An Arab says:

"Jews and Arabs once lived peacefully as neighbors." His eyes spit hate

as he continues: "We Arabs are not men or we would do something about it."

You think to yourself: "Back home they're singing, 'Love Divine, All Loves Excelling.'" Back home there is no barbed wire.

For a moment you are proud. Then you remember all of the lines that are drawn in your own country—real or imagined superiorities, social distinctions, "big wheels" and "little wheels," grudges

heaped high and piling the barbs into the No Man's Land of many a heart.

You're losing your pride now. O God, you pray, please let Christ be born again!

NIGHT FALLS IN BETHLEHEM and you're grateful for it. Somehow it's a curtain drawn over a divided land. You stand on Shepherd's Field in front of a tremendous cave. Some Bedouin shepherds sit in front of a low-burning fire. As you approach they scatter the embers and fade quietly into the darkness.

The stars overhead are big and bright—not as in Texas—and the contours of the Judean hills are etched against the skyline. A small group of Protestants sing carols. On such a night as this Christ was born. You bow your head and pray. When you have whispered your "Amen" your thoughts go homeward again.

You visualize the last-minute rush, the frenzied worry over gifts that don't really

matter, tattered tinsel and shabby treasures, the broken hearts of the rich because the gifts don't satisfy and those of the poor because they got nothing, the accumulation of debts for things one can't really afford—and no room in the "family inn" for him whose birthday it really is.

ON CHRISTMAS DAY a former student of yours, an Arab girl, picks you up in the hotel lobby. You drive to the villa in which she lives. The home is half an old soap factory. The "other half" is a refugee school.

In this house the cooking is done over a single burner but they will serve you a feast.

In this house a small portable stove is the source of heat but they have bought a hot-water bottle for your bed.

In this house the mother cannot speak English but you know from her smile you are welcome.

"THERE WERE IN THE SAME COUNTRY SHEPHERDS ABIDING IN THE FIELD . . ."



In this village the well went dry at three o'clock in the afternoon on Christmas Day but you are offered a bath.

You sit at the table breaking bread with Arabs—a mother, two daughters, two sons, the son of the chief of police and a captain in the Jordanian Army. The conversation turns to life in the United States.

"What do you like most about my country?" I ask.



NAZARETH, A TOWN IN GALILEE . . .

December 23, 1959

One of the sons replies, "The freedom, the wonderful freedom!"

His sister throws him a warning glance. These are troubled times in Jordan. Many people have been imprisoned. The army officer may be a spy. Careful!

The next day the sisters tell me they lay awake all night worrying over those few remarks about freedom. This was the first visit of the Jordanian officer and educated people are always suspect.

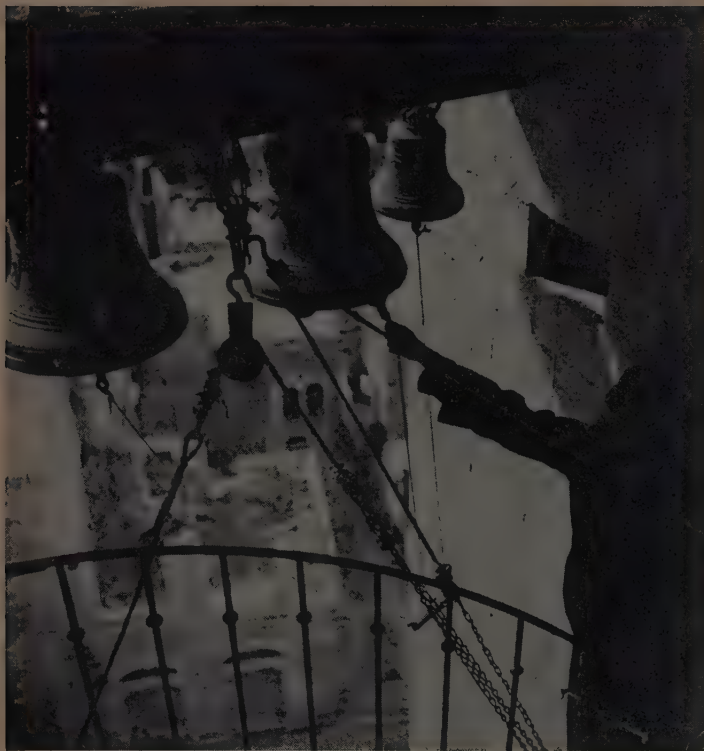
I THINK OF MY CLASS in which the Arab girl was enrolled. Oh, it's easy to prattle from a podium in an American classroom, so easy. You tell your students: "Speak what you think. Have the courage of your convictions. You can declare your party allegiance, lecture on the faults of Harry Truman, even poke fun at President Eisenhower if you live in the good old U.S.A."

Yes, I taught this student what freedom is and I set her in conflict with herself and her world. The tears on her cheeks are for the memory of freedom in my land.

The day after Christmas I open the blinds in the Arab bedroom. Though it is two hours' drive away I can see the blue of the Mediterranean. I can see the sand on the beach and the orange groves in the distance.

My student used to go there but no more. She'll be looking out that window every morning but the gold of the orange, the blue of the sea, the sand on the beach is on the other side of the barbed wire.

It's two o'clock the day after Christmas. I sit in an upper room of a hotel. Strange—but I count twelve of us—an NBC correspondent, some influential Jordanians (one an editor of a newspaper) and a few Americans. "We will defend our rights," the Jordanians say. I can see, if conditions continue, the barbs



RING THE BELLS OF BETHLEHEM

will turn into bombs. There will be more bloodshed.

I think of another Upper Room and of the blood spilled for all of us. Isn't that enough to bring us together, I ask myself. For me in three days Christmas and Easter have come together. How short a distance from Bethlehem to Calvary!

AT FIVE the day after Christmas I'm in an airport. My Arab friends all come to see me off. There are tears in their eyes and mine. We clasp hands and do not apologize for our tears. They love my

country, I think to myself. On a quota system they'd have to wait forty years to enter my land. So they're bound up for better or worse with the uncertain destiny of Jordan.

From the door of the plane I look back at my student. She knows and I know that if conflict does come, a fence will be erected between the pupil and the teacher. There's no one who can look into the future and tell me whether I'll ever see her again. Perhaps the memory of this uneasy Christmas in the land where it all started will be the last thing we'll be able to share.

Venezuelan Christmas

Light up the Derricks

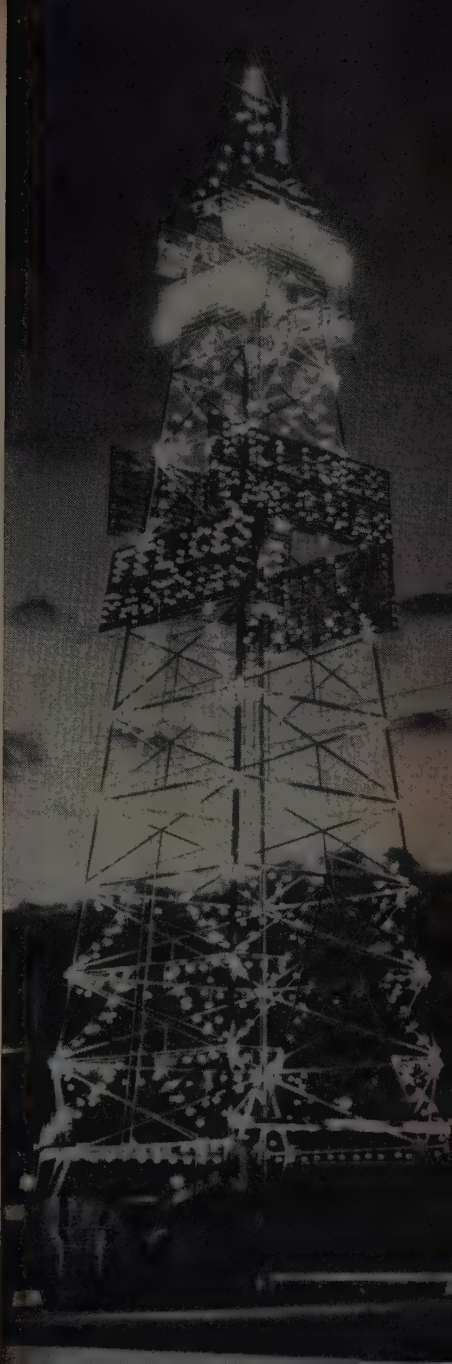
TRADITIONS OLD AND NEW are part of Christmas in Venezuela. Probably more than any of her sister South American republics, Venezuela has felt the tremendous impact of the 20th century. The result has brought many changes to Venezuelan customs, including those of Christmas.

The holiday season in Venezuela begins Dec. 16 at four o'clock in the morning with Christmas Masses which will continue for nine days—symbolizing the holy Virgin's months of expectation—and end on the 25th. They are named the *aguinaldo* Masses, after the religious songs which are the feature of each service. Rhythmic and colloquial, the "aguinaldos" are accompanied by rattling maracas.

Clanging bells and popping rockets summon the people to worship. After the services the people flock through the streets and return to their homes perhaps to drink a cup of black, sweetened coffee as the sun rises.

During the nights of the *aguinaldo* Masses, by custom, children roller skate in plazas which the police have roped off from traffic. Skating begins at midnight, before, and continues until late in the morning, with a break at Mass time. At the fringe of the skating area, vendors sell coffee and fried cakes.

December 23, 1959





SKATING BEGINS AT MIDNIGHT AND CONTINUES THROUGH THE MORNING

CONSTRUCTION OF MANGER SCENES is an old tradition in Venezuelan homes. Called *nacimientos* these scenes usually include the Christ Child, Mary and Joseph, the Shepherds and the Three Kings—all set against a Venezuelan backdrop of palm leaves and tropical flowers. The Infant Jesus is not placed in his manger until after midnight on Christmas Eve.

To parallel the story of the Nativity, the Three Kings are first placed some distance from the manger. As the days pass, they are moved in closer and closer to the manger until on Jan. 6, the Day of Kings, they reach the Christ Child to present their gifts. Venezuelan families are proud of their carefully constructed *nacimientos* and place them so as to make them visible from the sidewalk.

Another traditional feature of Christmas in Venezuela is *hallacas*, the national

Christmas treat. Just as it would not be Thanksgiving in the U.S. without turkey, in this tropical land it would not be Christmas without *hallacas*.

Ingredients include chicken, pork, shortening, almonds, olives, raisins, hard-boiled eggs, and seasoning. This intricate concoction is surrounded by a corn paste wrapped in a banana leaf and boiled in water.

SINGING GROUPS often move from house to house during the Christmas season, in the manner of carol singers in the United States. Songs are accompanied by maracas, small guitars called *cuatros* and various indigenous percussion instruments. In their repertoire the singers include *aguinaldos* similar to those sung at the Christmas Masses, and jocular Venezuelan folk songs called *villancicos*.

An *aguinaldo* is not only a type of song, but also a seasonal gift to those

to have been of service throughout the year. They are sometimes solicited by a postcard asking that the sender be remembered.

On Christmas Eve, the "*Noche Buena*," the holiday season reaches its climax. In the churches people celebrate the midnight Mass of the Cock, and the choir sings special songs devoted to the final night of the *aguinaldo* Masses. After mass, Venezuelans gather for the feast of the year—the Christmas supper.

What used to be a stay-at-home supper. One day in Caracas, families may have their dinner at a night club and turn it into a celebration which compares with New Year's Eve in the United States.

There are plenty of *hallacas* for all, and tables are filled with sugar-crusted ham, turkey, sweets, and choice wines.

United States citizens living in Venezuela have come to enjoy the nation's Christmas traditions. In Caracas alone there are an estimated 25,000 North Americans, and many more live near the oil fields on Lake Maracaibo and in eastern Venezuela.

"At first I was dreadfully homesick for Kansas," says Helen Coogan, whose husband works for Creole Petroleum Corporation, one of the largest U.S. companies in Venezuela, "but after a number of years, what with the children as fluent in Spanish as they are in English, we feel



"HALLACAS" ON THE ASSEMBLY LINE

right at home now. We always have a Christmas tree and the kids hang up their stockings, and this year we even built our own *nacimiento*."

ALTHOUGH VENEZUELANs adopted the Christmas tree custom from Europe, North Americans have introduced some new traditions in Venezuela. They have imported Christmas lights from the U.S. which they string on some of the tropical vegetation in their yards.

Now more and more Venezuelans are doing the same thing. Many suburbs in Caracas are filled with lights. A novel twist to this Yankee import is the stringing of lights on some of the derricks in Venezuela's oil fields.

The holiday season draws to a close in Venezuela on Jan. 6, Epiphany. In

the past, youngsters believed that it was the Three Kings who brought them presents. At bedtime on the Eve of Epiphany they put their shoes on the windowsill and placed wisps of straw inside them "to feed the camels of the Magi." When the children awoke the next morning they discovered gifts in place of straw.

Now this custom has faded (although it is still observed in parts of the interior), and presents for the children are usually given either in the name of the Infant Jesus or of St. Nicholas on Christmas Eve. Sometimes in a blend of the old and the new, the legend of the Three Kings provides Venezuelan children with a second chance to receive gifts, the chance that Santa forgot when his sleigh jangled across the snowless land below.



THREE KINGS BOW TO CHRIST CHILD IN VENEZUELAN "NACIMIENTO" SCENE

FIVE MAKE A FAMILY

Christmas Comes



"WHY DON'T we ever do what we used to do?" Karen asked. The Melton quint sat on the kitchen floor unswathing delicate Christmas ornaments. Tissue paper, boxes, bits of glitter lay everywhere.

"That's a puzzling question," Dan said, as he tested a string of tree lights. "What did we used to do that's made you so nostalgic?"

"Remember when Pete and I were kids and then when Sue was old enough—how we always had a family Christmas program? Just for ourselves and relatives."

Pete nodded. "Yeah—one time Karen wrote a Christmas poem—strictly beatnik stuff. Hey—cut that!" He dodged a plastic ornament Karen had picked up and aimed at him.

"Beatniks were nix then," I said. "Her poems must have been in another style. I don't remember it, but I do remember their programs."

I SIGHED. "Suddenly you thought you were too old for family celebrations. Or maybe it seemed too much, with observances in church and Sunday school and Christmas affairs at school and with friends."

"I wasn't too old," Sue said, joining the conversation. "Last year I wanted to sing a Christmas hymn our Sunday school class learned. I wanted to sing it Christmas Eve before our tree. Pete sighed."

"Aw, Sis . . . I wasn't laughing at the

hymn. That would be sacri . . . sacri . . . well, not religious. I laughed at you. You'd been in the chocolates and had a moustache."

"Remember this, Connie?" Dan held a tiny angel.

"Oh, Dan! That's the ornament we bought for Karen's first tree. Where are the others?" I searched for ornaments that marked special occasions. Gold trumpet for Pete's first Christmas. Glittery bird marking Sue's appearance on the scene. Ivory bear to mark an unexpected and much-welcomed small inheritance. China bell to ring in Christmas. Paper cornucopia, reminder of two hundred we had made one year for the Sunday school tree.

"That's what I mean," Karen said, as she watched me rustling through tissue paper. "Why don't we do what we used to do? Like talking about each ornament as we trim the tree. Singing some carols together. Dad reading the Christmas Gospel. Sue reciting a poem. Pete spouting forth dramatically with *'Twas the Night before Christmas . . .*'"

"And Karen doing what?" I asked gently—because I was all for the scene she pictured.

"Being the program chairman!" Pete shouted. "That's why she wants a program."

KAREN DIDN'T deny this. She became very businesslike. "Not too much time. Aunt Mary and Uncle Harvey arrive the day before Christmas. We could ask Mr.

and Mrs. Detrand for Christmas Eve. They'll be alone."

"And maybe the Mawsons will be alone Christmas Eve, too," Dan said. "Chuck and Marilyn might not arrive till Christmas morning. If Charlie and Claire are alone, let's invite them."

"What—only five Meltons and six guests?" I laughed. If we're preparing food and program for eleven, let's add a couple more."

"How about Mr. Dickenson?" Pete asked. Mr. Dickenson and Pete have become even better friends since Mr. D. bought a new pint-size car.

"Fine . . . if he has no plans," I agreed.

"I wish we could ask Mrs. Kent," Sue said a bit shyly.

I NODDED. "Add Mr. and Mrs. Kent, if they're not busy. They might enjoy a family evening. There aren't any children in their immediate family."

"Timothy's spending Christmas weekend with the Wagners," Karen said in an off-hand way. "His father has to go on a business trip and his mother is going along."

"By all means . . . let us invite Mr. and Mrs. Wagner and Timothy. Timothy's practically a member of our family." Dan teased Karen because this past summer Timothy spent his waking hours at our house and only slept at the Wagners' house.

"If all come, that will be twelve guests and ourselves," Karen counted on her fingers. "Now listen, kids," she turned to Pete and Sue and older-sistered them, "this must be a good program, see. Holy, religious, musical, Christmasy, and fun, too."

She turned to me and Dan. "Everyone has to have a part in it. You, too. Dad, will you read the Christmas Gospel? It's such a wonderful story when you hear it

with friends in a tree-lighting room. The commercial side of Christmas fades in the background. You sit there looking at the tree and thinking about people here and far away."

Karen's voice grew lower and softer as she spoke. Sue sat on the floor, mouth open, an artificial wreath from the store in her hand, and watched her sister. Then she woke up and said, "We learned a new song about Child Jesus. I'll sing that. I don't need music," she added proudly.

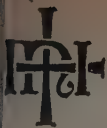
PETE WAS OFF the floor in a flash, dragging a long rope of silver tinsel behind him. He rushed to Dan's desk and came back with the family Bible. "Here, Pop—you know it by heart, but better review it before the program."

We buzzed with ideas for our program as we continued to unpack the ornaments and trim the tree. Some people consider trimming a tree a pagan celebration, not Christmas. But we don't feel that way.

"It's beautiful!" Karen whispered. Pete mounted the stepladder to straighten the tip-top star. Sue arranged the white drooping cloth around the tree base. Dan switched off the room lights and plugged in the tree lights.

And it was beautiful! Each year it is more beautiful. I suppose it is because a Christmas tree is bound up with so many memories. It is a souvenir—a souvenir of Christmas candlelight services at church, a brilliant star over Bethlehem, piles of gifts for others and for oneself, excitement, good food, relatives and friends, one's own childhood and the Child lying in the manger, carols and hymns, and the warm, enfolding love of family and friends.

Karen woke me from my reverie. "Say, Mother, you'd better get on the phone. Christmas is practically here."



WORSHIP NOTEBOOK

A NEW BIRTHDAY PARTY

THERE WAS ONCE a little girl who was out to celebrate her seventh birthday. Her parents, wishing to make the day happy, asked her what she'd like. "Anything!" she shouted eagerly. "Oh, please, anything I have a party?"

Mother and father exchanged speculative looks, nodded meekly, and then told their little darling that she could have her party. Later that evening when the children were asleep the father broke the silence: "Can't we persuade her to select a gift instead? You can't handle it alone; we have to stay home to help you. Ugh! . . . all those little monsters ripping through the house!"

The next day mother began to prepare for the party. "Paper plates, fruit punch, prizes . . . I wonder if I have enough candles?" she muttered as she entered the supermarket. Daddy meanwhile was trying to plan some new games while a happy little girl traipsed about the neighborhood handing out invitations.

THE BIG DAY finally arrived. The little girl, in a pretty new dress, stood eagerly in the living-room window. Up and down the street, one door after another opened and scrubbed little boys and girls, their neatly in place, emerged bearing lovingly wrapped packages.

The little guests were welcomed and the gifts stacked in the center of the living-room rug. The usual tittering and giggling broke the silence but things were still peaceful. Father looked at Mother with an inquiring lift of his eyebrows. Mother's reply was no more than a shrug of the shoulders. Then it began! The little girl began to unwrap the

packages. There was none of the studied graciousness of adults. A small hand got hold of a piece of gold foil paper and ripped. Boxes came tumbling open. Dolls, books, games, a set of cowboy guns, bubble bath, and assorted hankies and blouses were soon strewn across the rug amid a pile of shredded paper and tattered ribbons.

All the while the volume of sound rose in the room as if someone had turned the wrong dial on a television set. "Oh, I got one like that only mine is better." "What does a girl want with guns, they're for boys!" . . . "Mrs. B—— I haffa go to the bathroom" . . . "Hey, wannerwegonnaeat?"

Mother tried to pile the gifts in a corner. Daddy tried to act the way the child psychologists say a father should act but in disgust soon bellowed: "Awright, calm down and let's go out and play games." A tow-headed little fellow bellowed almost as loudly: "Do we affta, I wanna eat."

EXCEPT FOR a few tears from a small blonde who got beamed in the dodgeball game, and the yowls of the tow-headed kid who hit his thumb in the nail-hammering game the play period went by without mishap. Daddy kept looking nervously at his watch while from the kitchen window his wife smiled as she dished out the ice cream. "Remember what Gesell and Ilg say, dear," she called. Daddy was tempted to shout back, "I'll just bet they never went through this!" But he didn't and patiently pulled apart two battling boys.

The whole crowd was now squeezed

about the dining-room table. How pretty the table was! Colorful plates and decorations, pink lemonade . . . right out of the house and garden magazines. From the kitchen Mother entered bearing the big pink frosted cake, its candles dancing brightly.

There was a sudden calm as the cake was set down in front of the birthday child. "That's our little dear," whispered Daddy to Mother. "She does look sweet and I'm sure these kids share her joy." "Start the singing," replied Mother. Father lifted his deep voice and began the traditional anthem that goes with every birthday celebration: "Happy birthday to . . ."

It wasn't long before he realized that no one was singing the same words he was singing. All around the table wild little demons were bellowing new words:

"Happy birthday to you
You belong in a zoo
You look like a monkey
And you are one too."

THE CAKE WAS CUT and pieces set before each little guest. Noisy faces were soon gobbling faces. Cake, ice cream, pink lemonade, nuts and candy disappeared through gaping mouths. An elbow knocked over a paper cup and pink lemonade spilled out across the tablecloth and poured like a miniature Niagara into a green taffeta skirt.

A piece of cake suddenly lifted up went spinning onto the floor, its soft, gooshy frosting ground into the rugs under a patent-leather heel. "I don't like lemonade, don't you have any coke?" "Can I have another piece of cake, I only got three pieces." "Mr. B——, Jackie swiped my candy." . . . "Gee, at my party we had hamburgers and hot dogs." . . . "Mrs. B——, I haffgotothebathroom."

There were mumblings about "hadda-

good time" as the guests departed. Daddy managed to get some of them into the car, while Mother went back to scrub the cake off the rug. Ignoring the pile of gifts in the corner the birthday child called down from her bedroom, "Can I change my clothes and go to Debbie's house? They just got a new splash pool."

MOTHER WAS STILL working on the rug when Daddy returned. They stood looking at the mess. "We'll have to send the rug to the cleaners, dear," she said. Father just looked around the room. Toting a pile of squashed paper cups into the kitchen he said: "This was our daughter's birthday."

There's another birthday coming just now. I don't have to draw the parallels too carefully, but I know that it's going to be just like the one for the little girl. In the name of Him whose birth we celebrate it will, in most places be a noisy boisterous affair and when it's all over the only reaction among too many people will be "What a mess!"

Some thoughtful people feel that something must be done. I agree. But what? Is it possible to reclaim Dec. 25 and give it the deeper, richer, spiritual meaning it ought to have among Christians? Or is the pressure of the world too great?

Can we stand up to the merchants of our land and accuse them of making mockery of Christmas? Can the church denounce the commercialized use of sacred music, the repetition of which for so many days before Christmas makes meaningless when we enter our churches?

SOMEONE HAS suggested that the church might do well to make a strategic retreat. Let the world keep its mad and almost pagan celebration on Dec. 25, but let the church give greater importance to Epiphany, a day much ignored among us.

"Epiphany" is a Greek word which

ns manifestation or "showing forth." part of the whole Nativity observance, as generally observed as the day on which the wise men came to Bethlehem to see the Christ. In some sections it was called Twelfth Night, and after its observance the trees and other greens were taken out and burned.

This year Epiphany, which always is on Jan. 6, comes on Wednesday. Why not joint special services in the church throughout the day? There can be early morning services for those who must work or go to school. A noonday service in the larger cities would provide a time for worship for persons on their lunch hour. A service in the late afternoon

would permit school children, housewives, and others to worship, and certainly an evening service ought to fill our churches.

Christmas decorations would still be in place in the church. The truly Christian festival character of the season would still pervade—now uncluttered by last-minute shopping, dinner preparations, travel, and parties. There would be time to stop and meditate upon the birth of the Saviour.

The church is having a hard time making its voice heard at Christmas. The festival of the Epiphany might afford an opportunity to let the good news ring out with crystal clarity.

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

ve a lift

QUESTION: Preston, our 21-year-old son, has created difficulties for us. When he finished high school he refused to go to college, though the way was open. Instead he has drifted from one petty job to another. He says he is not interested in further education. As a matter of fact, he doesn't know what he wants.

Now he has created additional worry. He has married a girl who is not even a high school graduate, and has no ambition to be anything. We are disgusted with our son, for he could have had a good education, a fine start, and might have found a better companion. We are barrasted by his behavior, and thus we have not asked him to bring Beda

home. They are living in a little furnished apartment. He now has a job as a bell-boy, while Beda has a desk job in a laundry. What can we do?

REPLY: Occurrences of this kind are taking place all the time, all over the country. No matter how worthy their intentions, parents cannot determine what education their children are to have—they can only offer suggestions and make the opportunity available. They cannot select a vocation, but can help young people think through the problem of selection. And they can't select a marriage partner. Whatever can be done should be done well in advance—before an emergency arises. This fact is too frequently overlooked, or neglected.

As matters now stand, it is for you to help in an intelligent way rather than to condemn. Both understanding and a Christian spirit are needed. You can not undo what has already been accomplished, but you can extend help to the couple with a view to making the

best of an unfortunate situation. Here are a few ideas.

1) Accept the situation, without further complaint, and start from there.

2) Assure Preston and Beda of your good will and readiness to be of help.

3) Give financial aid, as needed, in line with your ability to do so, until they can carry the load.

4) Encourage Preston to take night or Saturday courses, if he has any interest at all. Such a step may help him into a better position. With continued self-improvement he may be able to move up. This has been done by many young men.

5) Welcome both into your home so that they may have as nearly a normal life as possible. You certainly don't want them to feel like outcasts.

6) Encourage both to read worthwhile books and periodicals—supply some of them. Do the same about good music, lectures, and drama. In time they may both rise to a much better level of thought, aspiration, and living than now seems possible. The final word will not be written for a long time.

Freedom in play

QUESTION: Don is eight. How much freedom should he have in his play? Should he be restricted to his own yard or be allowed to go where he pleases?

REPLY: Full freedom for an eight-year-old is dangerous because he has not yet learned to use reasonable caution. Accidents reach a peak at about this age. Watching and direction are decidedly in order, but the boy ought to have adequate opportunity to use his energy.

Rationalization

QUESTION: My husband has not a promotion for four years—all the time we have been married. When I ask about it he becomes impatient and his "chief" shows all the favors to "pets." He feels that the boss is always cold to him—sometimes hardly speaks. We had hoped by this time to get started on buying a house, but income even with my earnings, has not allowed us to make the move. I think Howard should be advanced or find another

REPLY: People with authority may sometimes "play favorites," but as a rule that is not the case. They are generally eager to discover persons who can perform in a better than average way, and to advance them if possible.

Howard may be rationalizing—getting a reason which he can easily accept—rather than facing the truth which may be unpleasant. While rationalizing may sometimes serve a real purpose, as a rule it is not justified. It is widely used in connection with a great variety of human experience. But over a period of time an honest, albeit uncomfortable, dealing with facts, yields much better results. It is better to come to grips with problems and try to solve them than to evade them, and fool oneself.

Your husband ought to go to the superior and talk things over, not in a complaining mood, but with a view to getting the facts and counsel. It may be that he should change jobs, but unless he faces the facts the same thing may happen to him again. It will be better for him to find out his real situation now and do whatever is necessary to help himself. His present position may prove the best place for him to make good.

BOOKS

ASTRONAUTICAL THEOLOGY

God in the Space Age. By Martin J. Heineken. Winston. 216 pages. \$3.50.

A book by a reputable theologian which discusses such questions as "Will space explorers discover God and Heaven?" "Is there life on other planets?" "Whose property is the moon?" may seem far-fetched.

Consider the book a most significant attempt to explain the Christian faith. It is not just a negative defense of the faith against the world, but earnestly attempts to understand and take the gospel to the emerging world of the space age.

The book discusses three general areas of thought in regards to the space age: the philosophical-theological, speculative, and practical. Under the first I include the chapter on the relationship of religion and science, and to some extent the discussion of finding God and heaven in outer space.

Perhaps the most valuable sections of the book are the clear and helpful discussions of the relationship of religion and science. There is material you can trust with any thinking man" who is a student or working in a laboratory.

The speculative section has to do in particular with whether we will find life on other planets. People seem to be prepared either for horrible and destructive monsters in outer space or else they refuse to believe anything beyond what they can now know" in a century very much dominated by a flat, empirical, and one-dimensional understanding of *being*. Who are we to identify the Creator with our modern test-tube knowledge of life?

Finally there is the discussion of the ethical or who owns the moon? Heineken makes it clear that "love must begin with honesty, with justice, as we all understand the words . . ." In a world undergoing social, economic, and political revolution there is something we had better take seriously *before* the exodus to the moon or wherever we try to go from here.

If you want a book that earnestly attempts to address itself to a frontier situation of our rapidly expanding and revolutionary century, and is at the same time soundly transparent to the gospel in that endeavor, you could hardly do better than this volume.

EARL T. KNAUS, JR.

Philadelphia

NIEBUHR'S POLITICAL ETHICS

The Structure of Nations and Empires. By Reinhold Niebuhr. Scribner. 306 pages. \$5.

This book is a highly successful major effort to examine, as its subtitle states, "The patterns and problems of the political order in relation to the unique problem of the nuclear age." Its author's erudition, insight, and bold yet responsible judgments are packed into every chapter.

These are no hastily written lectures. Reinhold Niebuhr analyzes and evaluates the three Western empires (Islam, Old Roman, and "Holy" Roman), compares them with those of the East, and traces the factors in their rise and decline. He brings the lessons learned about past nations and empires to bear on the issues confronting democratic *vis-a-vis* Communist centers of power or imperialisms in eight equally tightly written chapters.

Such a volume clearly defies summary. As readers of Reinhold Niebuhr would expect, this study is rich in compact observations, any one of them good in itself for an essay or seminar. Consider: Political power and a pretentious ideology are the two necessary conditions of a world-wide community. The truth of Christianity and the Reformation rests on its interpretation of the human situation. Order and justice in a political society are not simply the fruits of freedom and reason. The Christian gospel (for Luther) seemed only negatively relevant to the community; Luther's individualism failed to embody the gospel's vision of an ideal universal community.

In today's extremely active area of social

and political philosophy, both the secularist and the religious authoritarians and quietists will attack Reinhold Niebuhr's position, for opposite reasons, of course. The latter, the religious opponents, include not only Roman Catholic but equally vocal Protestant thinkers such as Karl Barth. All of these have the primary task of facing up to the responsibility and cunning of Niebuhr's historical, theological, and political observations. It is doubtful if, having done this, they yet can refute his realism. I should object at two points. First, his, to me, unwarranted pessimism concerning the possibility of world government; and second, his implication that Luther's error is also the error of Lutheranism.

As a whole this book is at present unequaled in profundity of insight and sense of urgency as a Christian's analysis of political ethics. CHARLES W. KEGLEY
Wagner College

ISRAEL LIVES AGAIN

A History of Israel. By John Bright. Westminster. 500 pages plus historical maps and map index. \$7.50.

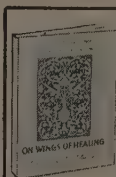
A History of Israel is a modest title indeed for the best work of its kind in English to date. It is divided into six major parts covering the history of Israel from the patriarchal period to the Maccabean rebellion. There is a prologue which aptly describes the pre-Israelite period of ancient history—and it must always be remembered that there was such a period—and an epilogue which points out the direction taken by Judaism and Christianity on the basis of the Old Testament.

One of the interesting features of the book is its conciseness and clarity. The Old Testament is an exceedingly involved library of materials whose historical and religious implications are complex and often difficult to handle. Historical, archaeological and linguistic studies carried out by devoted scholars over a period of nearly a century have shed much light upon it. While there is still a long, long way to go in our understanding of the cross currents of culture which fer-

tilized one another on the stage of Israel experience, Prof. Bright has effectively brought these studies to bear fruitfully upon this unique collection of writings.

Israel lives again for us because the author has so intelligently and sympathetic dealt with his sources, both biblical and extra-biblical. The work evidences more than an intellectual interest; it breathes the spirit of one who sees in the Old Testament the handiwork of God.

Perhaps the most distinguishing part of the book is the author's treatment of patriarchal narratives which archaeology so significantly illuminated. Other and earlier treatments (e.g. M. Noth, *The History of Israel*; Harper, 1958) tend to relegate material



ON WINGS OF HEALING

edited by
JOHN W. DOBERSTEIN
illustrated by
WILLIAM P. SCHOONMAKER

Large, clear type, unusual illustrations, two-colors throughout—make this a beautiful gift book of cheer and spiritual comfort.

Prayers and meditations in poetry and prose have been selected by an editor long experienced in hospital and home visitation.

Size, 8¼ x 11 inches, 64 pages, paper cover, \$1.50

At your denominational book store

MUHLENBERG PRESS



**UNITED LUTHERAN
PUBLICATION HOUSE**

Order the above from your nearest branch

all of them to pious legend. History for
n begins with Moses, and even much of
Mosaic incidents is thought to be dubi-
But, while we cannot always be sure
specific points, there is no doubt of the
ential historicity of Abraham, Jacob, and
r pre-Egyptian wanderings in Palestine.
is the ground we tread in these narra-
s is no longer so obscure as it once
ned. Significant also is the credence
n to many of the traditions preserved
the Chronicler whose work is often so
alierly treated by Old Testament scholars.
The maps and map index are taken from
ght and Filson, *The Westminster His-
cal Atlas to the Bible*, and add greatly
the value of the book which can be un-
lifiedly recommended for students, min-
rs, and laymen.

J. M. MYERS

Gettysburg, Pa.

TOWARD CHURCH UNITY

he Common Pressure of Our Calling. By
A. Visser 't Hooft. Doubleday. 90 pages.
0.

are we being pushed toward greater
rch unity by the practical demands of a
idly changing world, or are we being
led by a deeper realization of our com-
n allegiance to Christ?

Out of Dr. Visser 't Hooft's world-wide
tact with the churches as general secre-
y of the World Council of Churches he
wers that question in this volume and
sents what will be a working document
the World's Student Christian Federa-
Conference on the Life and Mission of
Church next July at Strausbourg.

The heart of the book deals with the
ological implications of three basic as-
ts of the Christian calling for the Church
iversal. These are the Christian witness
(*marturia*), Christian service (*diakonia*),
ristian fellowship (*koinonia*).

The last chapter is a timely interpretation
what the New Testament references of
n 17 and Ephesians 4 have to say about
nature of Christian unity.

Dr. Visser 't Hooft's thesis is that the
ological foundations of the ecumenical

movement must be more firmly established.
"A Christian movement without a theology,"
he writes, "is like a ship without a rudder.
We need a theology which will help us un-
derstand what makes the ecumenical move-
ment *move*."

ALTON M. MOTTER

Minneapolis

READ THE BIBLE!

The Word Was God. By Guenter Ruten-
born. Nelson. 228 pages. \$5.

Here is a book review of the Bible. Pas-
tor Rutenborn states emphatically that he
writes "to make you a reader of the Bible
. . . this is the aim, and nothing more."
To promote this purpose the author writes
as though the Bible had just been published
and upon its wide distribution depended the
world's safety. This is why, in a sense, this
book about "the Book" is a glorified blurb.
The only difference is that the main thrust
is a rather lengthy Bible tour through all
66 countries—a little too ambitious to be
warranted by the purpose. As might be ex-
pected there is an ebullient vitality and a
sense of urgency in the style. However, the
typical German sentence structure is made
no less opaque in translation.

Personal backgrounds and trying experi-
ences during the Nazi regime make one con-
scious that the primary focus of this young
Lutheran clergyman is on a generation of
non-Bible reading Germans, yet its appro-
priateness as a "persuader" is not foreign
to Americans.

The tour text is a pourri of gleanings
from philological studies, cosmological the-
ories, scientific hypothesis, literary explana-
tions, and theological concepts—something
to interest everyone. This diversity carries
with it the dangers of shallowness, but with
the exception of some highly suspect astro-
nomical explanations (?) does find a cohesive
base in an orthodox theological pattern.

It should be noted that Rutenborn made
his writing debut in the dramatic field—
The Sign of Jonah—and in this instance he
might have been encouraged to stay in that
genre.

ROBERT D. HERSHEY

New York City

ulca . . .

PASTORS TO LEARN SPANISH

A SELECTED GROUP of 12-18 city pastors will get a "cram course" in Spanish under Board of American Missions auspices. The Rev. Carroll Charles, secretary for urban church work, said that pastors who have opportunities to minister to Spanish-speaking newcomers would be invited to attend a ten-week, five-hour-a-day Spanish language school. After the intensified study, the pastors should be able to speak and read Spanish well enough to deliver a sermon from a manuscript, Pastor Charles said.

DR. HAROLD T. RASMUSSEN, pastor of Richfield Church in Minneapolis, was re-elected president of the Board of American Missions at its meeting this month. Also re-elected were the Rev. Frederick R. Ludwig of Milwaukee, secretary, and Fred C. Eggerstedt of Richmond Hill, N. Y., treasurer. Erwin H. List of Park Ridge, Ill., was named vice president to succeed Dr. Henry V. Kahlenberg of St. Petersburg, Fla.

A record \$4,315,000 budget was adopted by the board for 1960. The board's appropriation for the year from the ULC treasury is \$3,880,000. Additional income is expected from special funds and from possible allocation of extra funds received by the church during the year. The increased cost of establishing mission congregations makes it likely that only 55 new missions will be started during 1960, Dr. Donald L. Houser told board members. During 1959, 64 congregations were started. In 1958 the number was 76 and in 1956 the all-time record was set with 90 organizations.

Mission congregations are becoming self-supporting more quickly, the Rev. Merle G. Franke told the American

Board. Average time to reach self-support was from eight to ten years, but board policies are reducing the time to five years. Instead of a set schedule reduction in salary aid to missions, the board now asks each congregation to examine its financial position annually. Many congregations find that they are able to assume the full payment of a pastor's salary. During 1959, 76 congregations achieved self-support.

SPANISH SERVICE BOOK COMING

BUCK HILL FALLS, PA.—Editorial work has been completed on the Lutheran Spanish service book and hymnal to be published next year by Lutheran bodies which have congregations worshipping in Spanish. The book will be called *Culto Cristiano* (Christian Worship).

Dr. William G. Arbaugh, the editor, told the Spanish Hymnal Committee meeting here that the new hymnal will be the "only comprehensive liturgical service book and hymnal with music published in the Spanish language for use by Protestants."

Approximately 3,000 Spanish-speaking Christians in the United States, Puerto Rico, Mexico and Central and South America are expected to use the book immediately. Dr. Arbaugh predicted that within a generation, however, 250,000 Spanish-speaking people will be using the book. Spanish is constantly replacing German and other north European languages in Central and South American churches, he explained.

The publishing venture is a co-operative effort of the American, Evangelical, Augustana, United Evangelical, and United Lutheran churches and the Lutheran Church—Missouri Synod.

Representatives of five church bodies also recommended that a six-volume edition of Martin Luther's works be published in Spanish at a cost of \$60,000. They are the Lutheran Church—Missouri Synod, the American, Evangelical, Augustana and United Lutheran churches.

New Church Rises above the Pampas

Argentine Lutheran President Preaches at Azul Dedication

By EVELYN WALBORN

IT WAS SPRINGTIME in Argentina. And a tower-lifted cross in the sky over Azul the promise of new growth in the hearts Transfiguration congregation.

The Lutherans of Azul dedicated their church building on Nov. 15, with more than 400 persons attending the worship and training for an hour of fellowship.

Pastor Levon H. Spath, who is vice president of the Argentine Lutheran Church, assisted in the dedicatory service by Dr. Elias Villaverde, president of the church, who preached; the Rev. Albert M. Alsop, who founded the Azul congregation; the Rev. George M. Walborn, who was pastor of Transfiguration Church when construction was begun; the Rev. Wilhelm Minrus, German pastor of the La Plata Synod; and Rev. N. Earl Townsend, publicity and evangelism director of the Argentine Lutheran Church.



Entrance to Azul church is near base of lofty tower. Altar is in section at right

Prior to the service the Lutherans filed in procession, singing a hymn, from the parsonage two blocks away to the portals of the church where they were joined by many others of the community. Dr. Villa-



Participating pastors lead procession of singing Lutherans through streets to new church

verde received the key, and unlocked the door.

SPECIAL MUSIC during the service was provided by Andres Pirk, soloist, member of the Estonian congregation in Buenos Aires, who was recently chosen administrator for the Argentine Church, and Miss Sue Spath, organist. The Hungarian Lutheran Church of Buenos Aires had loaned its electronic organ for this special occasion.

The building is designed by an Argentine layman, Adolph Vilmanis, a Latvian refugee architect. It is an ingenious concept for use of the small but well-located corner property where the original temporary church building stood.

The sanctuary comfortably accommodates the regular Sunday attendance. Folding doors allow the parish hall auditorium to be used for overflow occasions, as on dedication day. Extra large crowds are expected during the summer months, when the



Dr. Villaverde receives key from architect

church's summer camp near Azul is in session, and the campers come to worship Transfiguration.

Azul is one of three places in the level pampas country about 200 miles south of Buenos Aires, where Lutheran missionaries came to begin work just twelve years ago. The other cities are Tandil and Olavarría, and members from those congregations chartered buses to attend the dedication ceremonies in Azul. More than 40 came from Tandil, where Pastor Walborn is now serving, and more than 60 from Olavarría, where Pastor Spath serves in addition to Azul.

THERE IS GREAT HOPE that the membership of Transfiguration will increase rapidly now that modern facilities have been provided with the help of the church in the United States, through the ULCA Board of Foreign Missions.

When the evangelism missions were held throughout the Argentine church in 1955, Transfiguration postponed her mission until adequate quarters were available. The group had been worshipping in a small rented room during the years of construction.

The mission for Azul is now planned for next March, with Pastor Albert Alsop as the missionary. There is only one other small Protestant church in this community of 40,000.



Dr. Villaverde preaches from elevated pulpit

Niagara Lutherans Gather Record Clothing Shipment

By HERBERT A. BOSCH

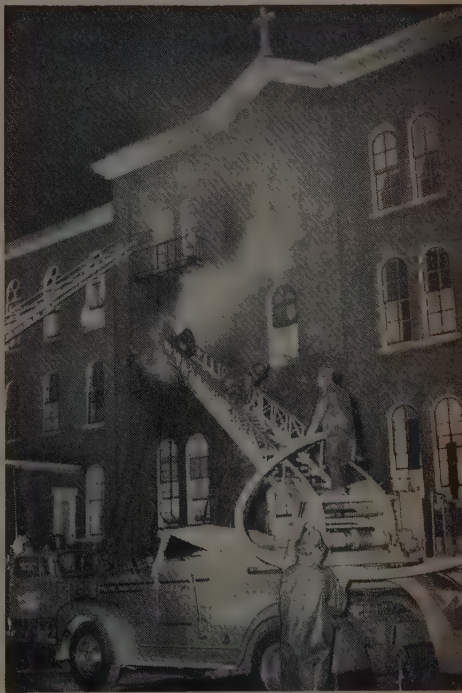
BUFFALO—The largest shipment of clothing for Lutheran World Relief sent in recent years was forwarded to the eastern warehouse in November when the committee of Niagara Lutheran Council (intersynodal) shipped almost 17 tons of goods. The freight car, spotted in the Lehigh Valley yards, was manned for two days by a crew of 24 men from the congregations of the Missouri Synod, Augustana, American and United Lutheran churches. Almost all of the 110 congregations in the area responded, a high mark of co-operation in this venture. Pastor Richard T. Ebel, of Tabor Church, was ULCA representative in the general committee.

None Hurt in St. John's Fire

A FIRE SCARE at St. John's Home for Children on a Sunday afternoon, Nov. 15, when many children were away on visits, brought volunteer fire companies from suburban West Seneca in great haste, as well as fire equipment from Buffalo. The blaze originated in the boys' locker room, which was destroyed.

Only the thick-walled construction of the year-old building kept the flames from spreading farther. Members of neighboring St. John's Church, Gardenville, the Rev. Edward M. Guhl, pastor, some of the members of the fire companies, offered the facilities of their parish house, even as they were fighting the fire. Evacuation of the children was not necessary.

Damage to the building did not exceed \$10,000, but the 32 boys at the home lost their clothing and all their personal effects. The Good Fellows, a humanitarian organization sponsored by the *Buffalo Courier Express*, purchased outfits of clothing for all, and army personnel from a local base gathered



Firemen quench flames in children's home

needed materials from donors in many parts of the city and county.

Home Auxiliary Marks Decade

TENTH ANNIVERSARY of the Lutheran Business and Professional Women's Club, an auxiliary of the Home for the Aged, was observed at a dinner held at the Hotel Stuyvesant, when 175 guests recalled the beginnings, rejoiced in the achievements of the years and resolved to continue their efforts in behalf of the older folk.

Toastmaster was the Rev. Robert L. Koehler, Jr., executive director of the Home. The speaker was the Rev. Edward G. Goetz, of St. John's Church, Lancaster, president of the Western Conference.

N. Y.: BUFFALO . . .

ALMOST 200 MEMBERS of the United Lutheran Church Men attended the fall conference at St. Paul's Church, Eggertsville, and heard the Rev. Robert E. Heffner of First Church, Lockport, speak. The conference is looking forward to a seminar for laymen on Christian Social Responsibility sponsored by the synod social missions committee.

Rochester Church Women Meet

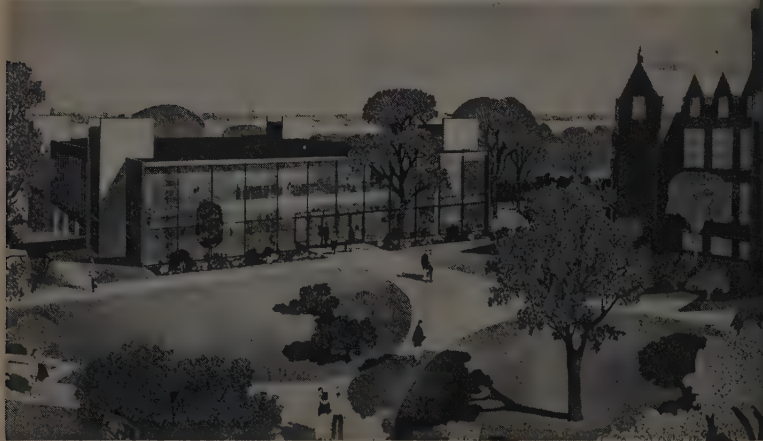
ROCHESTER—The fifth annual convention of the United Lutheran Church Women of the Rochester Conference brought almost

250 women to the Church of the Restoration, the Rev. Eugene L. Stowell and Rev. Paul M. Young, Jr., pastors, for a day of worship fellowship and business.

The theme, "One Blood," was presented dramatically in the skit "The Green Apple," and by Dr. Walter Cooper, Negro man from this city. Greetings were brought by Mrs. Eugene Stowell, president of synodical United Lutheran Church Women.

THE REV. MANFRED P. FLEISCHER, native of Germany and graduate of Philadelphia Seminary, was installed at St. John's Church, Lyons, by the Rev. M. Luther Sievert, president of the Rochester Conference.

Wagner Approves Library Design, Will Build in Spring



Architects' sketch shows proposed Horrmann Library in relation to old main building at right.

NEW YORK—Wagner College has a final design for its new Horrmann Library from the architectural firm, Perkins and Will.

Dr. Richard H. Heindel, Wagner's president, announced a tentative timetable calling for groundbreaking on or about April 1, 1960. The library would then be ready for use by the start of the 1961 school year.

The building will be named in honor of the late August Horrmann II who instituted the foundation which bears his name. Wagner's 75th Anniversary Campaign was

launched by a \$100,000 gift from the Horrmann Foundation in 1957.

The \$950,000 building, the first of 22 to go up on Wagner's 72-acre campus during a 20-year development program, will be essentially of concrete, brick and glass.

Its construction will be the first step toward the concept of a central academic quadrangle envisioned in Perkins and Will's development plan. A chapel, a hall of science, and a student and conference center will be added later.

te Will Pay \$421,184

"Wilmington Property

By CARL G. SMITH

WILMINGTON, DEL.—Zion Church, which is in the path of the Maine-to-Florida way to be known as Interstate 95, has its dispute with the State Highway Department over valuation of its property.

Last spring the state offered about \$260,- for the 19th-century brick church and three rowhouses it has converted into play school rooms. Zion rejected this fig- and the issue went before a three-man

ate in November the board decided: the must pay \$421,184 for the church erties. The awards included such fac- as the cost of moving the organ and and the architect's fee for designing w building.

representing the church in the negotia- was Bernard Hessler, Jr., attorney, is a member of the church council.

t the time of settlement the state is to 60 per cent of the full price and the ch may stay in the buildings for another months.

astor Robert E. Neumeyer expects that ement will be delayed several months. state is pinched by the shortage of fed- highway funds and the church will time to design and build a new struc-

fter a discussion meeting Dec. 6, the gregation was to ballot Dec. 13 on the ch council's proposed "dual parish plan" h would enable Zion to continue its r-city work in a racially mixed row- se area while building its main church blocks away.

he alternatives to this plan are to com- the entire \$750,000 rebuilding program luding a three-year capital funds drive (May and a mortgage) to the declining hborhood of the present church or to ndon the inner-city work entirely.



Zion Church will give way to new freeway

The council voted 11-1 for the plan which involves a neighborhood-house structure with a full-time staff worker in the slum area and the main church outside. If the congregation approves this plan, the neighborhood house would be started first while an architect is designing the main church.

The neighborhood house site, on the fringe of the business district, is an area that gets into the news mainly when police arrest a member of the "Madison Street Gang." It has no facilities for recreation such as the city's older slums have because its deterioration is more recent.

The proposed site for the main church is about three and a half acres occupied since 1919 by Delaware's first American Legion post. It is adjacent to a Methodist church and near a Roman Catholic church. In the immediate area, Catholics outnumber the combined total of Protestants and unchurched by 2-1, but the site is near the geographical center of Zion's 900 baptized members.



Dr. Putman opens door of new Shiremanstown building at ceremony with Pastor Berkobin

PENNSYLVANIA

Millcreek Charge to Form Single Church from Three

By VIGGO SWENSEN

HARRISBURG—The three-church Millcreek charge in Lebanon County will unite in one congregation and build a new church. A steering committee was authorized to work out plans at individual congregational meetings held Nov. 22, with a combined vote of 125 to 20.

The churches are St. Paul's, Richland; St. Paul's, Millbach, and Elias, Newmanstown. The vote culminated four months of study by a special committee led by Neal Layser, Richland, and Clark Snyder, Newmanstown. It was organized at the suggestion of Seminarian John A. Rodgers, who served the parish last summer. Assistance was received from Pastor Harold Minnich and Harry Gring, of neighboring Swamp Lutheran Church.

Pastor William F. Gunther, of Beltsville, Md., accepted a call to serve the parish in their new venture in faith, effective Dec. 1.

Upper Dauphin Home Planned

LUTHERAN SERVICE SOCIETY of Greater Harrisburg has completed plans for the new

Upper Dauphin Home for the Aged at Lersburg. Start of construction awaits property line adjustments.

ST. JOHN'S CHURCH, Shiremanstown, dedicated a new parish education building Nov. 22. Pastor Carl Berkobin conducted service and Dr. Dwight F. Putman, Central Pennsylvania Synod president, preached.

GRACE CHURCH, Camp Hill, the Rev. Arthur Neal, pastor, added a full-time member, Daniel Reitz. He is a junior at Gettysburg Seminary.

West Penn Mission Calls Worker

WEST PENN CONFERENCE Inner Mission called Mrs. John Kennedy, of Landisburg, as caseworker and assistant to the director, Mrs. Henry T. Bream. Her office is in Paul's Church, Carlisle.

FIRST CHURCH, Chambersburg, organized a United Lutheran Church Women unit Nov. 15, with the assistance of Frances Dysinger, ULCW field secretary. A study committee is working on a unit plan for improvement in the congregation.

ST. PAUL'S CHURCH, Wertzville, dedicated its renovated church and church-school addition Nov. 22-25.

Zion Church, Fairfield, observed its 100th anniversary Nov. 15-29. In July, 1863, the church was used as a hospital for Union and Confederate soldiers.

Medicines Sent to Liberia

YORK CONFERENCE foreign missions committee reports five cartons of medicines have been gathered for shipment to Liberia. The York Lutheran Home for the Aged is the collection depot.

A thousand good used *Common Service Books* have been stored at the home, a good start toward the synod's goal of 7,000 copies for British Guiana.

SCOUT WILLIAM E. SHUE received the Pro Deo et Patria award in St. Mark's Church, Emigsville.

YORK CONFERENCE Luther League held a social action rally Nov. 9 at St. Paul's (Wolfe's) Church.

100th Anniversary Celebrated by St. John's at Nazareth

NAZARETH, PA. — St. John's church celebrated its 100th anniversary with services from Oct. 25 to Nov. 1. Dr. Charles Cooper, president of the Lutherianism of Pennsylvania, spoke at the opening service, and the congregation joined in the Reformation Rally at Easter where Dr. Franklin Clark spoke.

Dr. Henry H. Bagger, president of Philadelphia Seminary, spoke on Oct. 28, and Dean Walter Kuntzleman of the Southampton District spoke on Nov. 29.

The Rev. Lawrence M. Reese of the Board of Parish Education preached at the Sunday morning service Nov. 1, and Dr. G. Elson Ruff, editor of *THE LUTHERAN*,



At Centennial of St. John's, Nazareth: Assistant Pastor John F. Steinbruck, Pastor Alfred L. Long, the Rev. D. Ratnam of India, and Dr. G. Elson Ruff, editor of "The Lutheran"

at the evening service. The Rev. D. Ratnam of the Andhra Evangelical Lutheran Church of India brought greetings.

Johnstown Home Unit Ready, Will Be Dedicated Jan. 17

By ROBERT G. SANDER

JOHNSTOWN—The new \$1,100,000 Johnstown unit of the Allegheny Lutheran Home will be dedicated Jan. 17. Contractors expect to finish work by the end of December. Residents will be admitted to the home after the dedication. Thus far the board of directors has approved 50 applications. The home will accommodate 82 guests.

A special dedication brochure will be prepared by Dr. Luke H. Rhoads, pastor-superintendent; William B. Hancock, assistant superintendent; and Dr. Walden M. Holl, president of the board.

Sequanota Appeal Approved

DELEGATES to annual meetings of the East and West Allegheny Conferences approved a \$25,000 appeal for Camp Sequanota during the 60th. The money will be used to build a new pool filtration system.

Evaluation of the 1959 season at Camp Sequanota has been undertaken by the camp board's committee on program. Pastor

Richard L. Tome, chairman, presented a preliminary report at a recent meeting.

ZION CHURCH, Johnstown, dedicated its new \$350,000 parish education building on Nov. 15. The sermon was delivered by Dr. G. Lawrence Himmelman, Pittsburgh Synod president. The Rev. W. J. Welther, pastor of Grace Church, Rochester, spoke at two parish dinners.

Facilities for all church offices, 12 classrooms, a large fellowship hall, libraries and a nursery have been included in the building. The Rev. Andrew J. Rehbogen is pastor.

DR. GUSTAVE W. WEBER, president of Susquehanna University, and Dr. Theodore W. Biddle, president of Johnstown College, University of Pittsburgh, spoke at two 131st anniversary banquets held by First Church, Johnstown. Charles E. Schiffhauer, church council president, asked members to support a \$101,000 budget in 1960.



Billboards like this one in Peoria, Illinois, have spread the message to keep Christmas for C

This Holiday Is a Holy Day

Lutheran Laymen Crusade for Reverence in Christmas

By ERIK W. MODEAN

FOR SEVERAL YEARS now, a quartet of Lutheran laymen has campaigned quietly and effectively against the rising tide of secularism which threatens to engulf the observance of Christmas.

Dedicated to emphasis on the real purpose and spirit of Christmas, they adopted the challenging slogan, "Keep Christ in Christmas." Spearheading the crusade is 85-year-old Julius F. E. Nickelsburg, who was business manager of the American Lutheran Publicity Bureau (Missouri Synod) in New York and news editor of *The American Lutheran* for 36 years before he retired in 1953.

His chief lieutenant is Henry K. Jaburg, a spry, energetic 75, a retired wholesale grocer and a member of the United Lutheran Church.

The two younger aides, who volunteered their services after the oldsters launched

the movement, are Walter M. Allen, banker and member of the Missouri Synod, and Henry K. Hall, an attorney and member of the ULCA.

LONG BEFORE denominational publishing houses discovered the commercial value of Scripture text Christmas cards, Mr. Nickelsburg campaigned through the American Lutheran Publicity Bureau against the Santa Claus, monkeys, bears and other trappings that dominated the field 25 to 30 years ago.

The ALPB, an independent agency related to the Missouri Synod, claims to be the first Lutheran source of Christmas greetings with appropriate biblical texts. That service has been discontinued now that most houses carry such cards.

Although his advanced age has made him a shut-in, Mr. Nickelsburg remains active in the crusade. Speaking of the work of

mittee, he says "God has richly blessed efforts and the results have far exceeded fondest expectations."

Throughout the year, the committee processes its aims through personal contacts, business concerns and community groups, phone calls, letters, tracts, stickers and seals.

The round gold seals, featuring the slogan "Keep Christ in Christmas" within a holly wreath, are issued in a plastic box and sold for 10¢. More than 40,000 have been distributed by the committee.

ENDORSEMENTS of the campaign have been received from President Eisenhower, Attorney General J. Edgar Hoover, and many labor, business, labor and church leaders. The committee also gained the support of the Greeting Card Association of America, whose executive director, S. Q. Shanley, wrote recently: "Production and sales of religious Christmas cards is up from 5 per cent to a new high of 25 per cent. We estimate that two billion, six hundred and fifty million Christmas cards will be mailed this year, and a very sizable proportion of them will be religious in the designs and sentiments they carry."

Another encouraging result came when the Gibson Art Company, one of the largest Christmas card companies in America, produced a poster "Keep Christ in Christmas" for distribution to all its outlets across the country.

The Outdoor Advertising Association, and its member agencies now offer 24



Slogan is erected on Milwaukee City Hall

hourly sheet posters for local imprint. They bear the texts, "Keep Christ in Christmas," "Peace to All," "Born This Day—A Savior Christ the Lord," "Unto You is Born . . ."

Up to now, all expenses of the movement have been privately subscribed, but the committee has decided to make a modest appeal for funds to a small selected group in order to expand its activities in the future.

FINANCES AREN'T the chief concern. Of far greater moment is the need to enlist volunteers to carry on its activities. The present members, as Mr. Jaburg pointed out, aren't getting any younger.

"Our crusade has assumed such tremendous proportions, it would be a pity to see it wither on the vine," he added.

Mr. Jaburg stressed that "the foundation has been firmly laid, we have made excellent connections, our files are available, and we would give full co-operation and assistance to those who would carry on."

"Surely, among thousands of Lutheran laymen, there must be some who would welcome an opportunity to serve such a noble cause," he said, "to do something to Keep Christ in Christmas."

How It Started

The advocates of "Keep Christ in Christmas" got their inspiration from a Jew, Dr. Maurice N. Eisendrath, president of the Union of American Hebrew Congregations. Several years ago, Dr. Eisendrath publicly deplored how the Christmas celebration had been turned into a pagan holiday.

Mr. Nickelsburg and Mr. Jaburg were spurred to action after reading a newspaper story of Dr. Eisendrath's statement.

Church at Medical Center Organized, Pastor Called

By JOHN E. COOPERRIDER

CHICAGO — Christ the Shepherd Church was organized Dec. 6 with approximately 60 charter members, at the West Side Medical Center in Chicago. Mission developer Rev. David A. Kopplin will continue in the new congregation as associate pastor, in charge of the chaplaincy phase of its work.

The Rev. Leopold Bernhardt has accepted the call of the Board of American Missions to become pastor, effective Jan. 15. He is at present pastor of St. Peter's Church in Manhattan, where he has been conducting weekly prayer services of healing, and a pastoral counseling program. He is also chairman of the United Lutheran Church's commission to study faith and healing.

Services have been held at the center since the first Sunday in Advent a year ago. More than 15,000 full-time employees and doctors live in the center, and there is no other evangelical church in the area.

A threefold program will be developed—the congregation itself, a Lutheran student program for medical students and nurses, and a chaplaincy.

NATIVITY CHURCH, Wonder Lake, the Rev. Burton Schroeder, pastor, laid the cornerstone for a new church Nov. 15.

FIRST SERVICE of a new mission to be called Prince of Peace Church, in Addison, was held Nov. 8 with 125 worshipers present. Mission developer is the Rev. Mel Holtz.

A special feature of the first service was five baptisms, sponsored by St. Matthew's Church of nearby Itasca, the Rev. Richard Swanson, pastor. St. Matthew's is an Augustana Synod church.

FAITH CHURCH, Glen Ellyn, the Rev. Wilbur G. Volker,

pastor, dedicated a new \$475,000 church Nov. 15. Features of the building include free-standing altar, and stained-glass windows depicting every saint's day celebrated in the Lutheran church.

CHRIST THE KING CHURCH, Florissant, Mo., the Rev. Loy W. Cooperrider, pastored the first service in its new church Dec. 6. The congregation was organized March 25, 1956.

BENEVOLENCE RECEIPTS as of Nov. 1, the Illinois Synod totaled \$633,817, or 66 per cent of the 1959 goal. At the same time last year, receipts totaled \$611,958, or 66 per cent of the goal.

Lutheran World Action receipts totaled \$52,299, which was 65 per cent of the goal compared with \$51,169 or 67.6 per cent a year ago.

The synod received \$205,375 for United for Christ's Tomorrow campaign.

SERVICES BEGAN in Carbondale, Nov. 1, for a new mission to be developed by Rev. William West, pastor of Mt. Calvary Church, DeSoto. A student program will be conducted at Southern Illinois University Carbondale along with the new congregation.

SERVICES were started also at Christ the Mediator mission in Lake Meadows, a rehabilitation area in Chicago, Oct. 4. The Rev. Gerald Kline is the developer. Attendance has been averaging 70. A unique feature is that communion is offered every Sunday with a common cup.



Parents with five babies baptized at Prince of Peace Mission

Lutheran Services Telecast

For the fourth successive year, Christmas worship services at St. Andrew's Church, Chicago, will be telecast and radiocast by WGN. The simulcast from 10 to 11 p.m. will cover a six-state area.

CENTRAL STATES

Church With 125 Members Organized in Oklahoma City

By MARTIN G. SCHROEDER

OMAHA, NEB. — Our Lord's Lutheran Church, Oklahoma City, Okla., was born on Oct. 1, with 125 members at the organization. This service climaxed 18 months' work of R. J. Gieschen, the mission developer. Participating in the service were Dr. A. W. Young, president of the Central States Board, and the Rev. Merle G. Franke of the Board of American Missions.

FIRST SERVICE of the new congregation was held in September 1958 with ten families present and willing to support the new church in the heart of this "Bible Belt" country. A dining room in an Episcopalians school provided the facilities for worship. The little congregation often found itself worshipping in the midst of preparations of school plays or dances.

Good classroom facilities, however, encouraged the development of a strong Sunday school. During the months of development the congregation has contributed over 100 per cent of its income to benevolence.

Services Begun in Kansas City

IN THE SOUTHEAST area of Kansas City, 57 prospective members and visitors attended first service of a new mission under development by Pastor J. J. Shaft. Services continue to be held at a restaurant named the "Kopper Kettle." A neighboring congregation, Blue Ridge Trinity Church, provided the choir music for the first service Sept. 20.



Dr. Young, Pastor Franke, Pastor Gieschen at organization of Oklahoma City mission

DIRECTORS of Nebraska Lutheran Social Service, Inc., voted to continue a co-operative arrangement with the University Hospital of Omaha in order to provide a clinical training program for pastors again in 1960.

Pastors spend several weeks doing actual orderly work in hospital wards, attending special classes in patient care, and keeping accurate records on patient progress and recovery.

NORTHEAST CONFERENCE Luther League held its fall rally at St. Mark's Church, Pender, Neb. The theme was "Choosing a Vocation, Choosing a Partner, Choosing a Faith."

Speakers were the Rev. Ralph Ritzen, of Midland College, and the Rev. Wallace Wolff, missionary to British Guiana.

MINNESOTA

Dramatic Appeal for LWA Made at 11 P.M. Meeting

By PAUL LUTHER WETZLER

MINNEAPOLIS — Leaders of the Central Conference, Northwest Synod, are determined that Lutheran World Action shall not fall short in 1959. An eleventh hour appeal was dramatically emphasized by an 11 p.m. meeting on Nov. 24 at Holy Trinity Church, Minneapolis.

Dr. Malvin Hammarberg, director of

MINNESOTA . . .

World Missions of the Augustana Lutheran Church, spoke to the ULCA pastors of the Twin Cities concerning the urgent world-wide needs of the church. The pastors set out for home at the midnight hour determined to convey the same sense of urgency to their people.

Society Plans Bloomington Home

LUTHERAN GOOD SAMARITAN SOCIETY of the Central Conference will hold its annual meeting Feb. 2 at Faith Church, St. Paul. A model of the Martin Luther Manor will be exhibited.

The society purchased 75 acres in Bloomington area and plans to begin construction of a \$500,000 home in 1960. Problems concerning sewer and water in this new district have been solved.

INTER-LUTHERAN Inter-Office Christmas dinner was held on Dec. 18. This has become a tradition in Minneapolis. Executives and heads of departments of the Augustana, the ELC, the Lutheran Free and the ALC churches, with their wives gathered for an evening of fellowship.

Carthage Gets \$391,000

For Buildings at Kenosha

CARTHAGE, ILL.—Funds totaling \$391,000 are now on hand for the construction of buildings on the Kenosha, Wis., campus of Carthage College, according to Dr. H. H. Lentz, college president.

The Iowa Synod has contributed \$29,000; the Northwest Synod over \$100,000; the Illinois Synod over \$56,000; and the Wartburg Synod over \$5,000. Remaining funds have been given by Kenosha citizens.

These four synods and the city of Kenosha have conducted campaigns resulting in pledges of more than \$3,000,000 for the second campus of the college.

Funds from the campaign will be used to construct the initial buildings on the second campus so that the college can open with a freshman class in the fall of 1961. College officials hope to add one class each year as building continues, until the new campus is operating on a full four-year schedule.

When the new campus is finished, it will represent an investment of at least \$12,000,000, and will enroll about 2,000 students.

WESTERN CANADA

Synod Benevolences Lag 10 Per Cent Behind 1958

By E. G. GOOS

EDMONTON, ALTA.—A strong extra effort is needed in every congregation to bring receipts on apportionment in the Synod of Western Canada to a par with last year's giving.

Treasurer H. Boehme reports total receipts by the end of October at \$37,970, 10 per cent behind last year. For Lutheran World Action he reports receipts of \$7,000, trailing last year's by 12 per cent.

Receipts in rural areas, where millions of bushels of wheat lie buried under snow, threaten to be further reduced. Congregations not so affected can greatly help

New — for 1960
THE UPPER ROOM COMPANION
*A new venture
in devotional literature*

Designed for ministers, chaplains, theological students, and church workers, this book is a challenge to deeper daily devotions. Churchmen of various denominations develop devotional themes for each week. Same weekly themes as The Upper Room. Price, \$1.00 per copy, postpaid. Order from

The Upper Room
The world's most widely used devotional guide
1908 Grand Avenue Nashville, Tenn.

ceeding their quota. Treasurer Boehme requesting that all contributions for 1959 be submitted before Jan. 8.

Edmonton Building Delayed

OUR EDUCATIONAL UNIT is a dream," says Rev. Herbert Hartig of Prince of Peace on in Edmonton. But it takes time to be a dream. The congregation had to move from its house-chapel into a new unit on the first Sunday in Advent. Building delays have made that impossible. The congregation still hopes to move in before Christmas.

THE LUTHERAN WELFARE workshop, held in Edmonton Nov. 19, was typical of a number held throughout the Dominion. Provincial and civic welfare officials and social workers were invited to discuss with the clergy and lay delegates the social needs of neglected and orphaned children, the needs of the aged, the handicapped, and the unemployed.

Opportunities for service as volunteer workers and visitors were pointed out. A committee of seven was elected to promote social service in the congregations.

HEATHER DERHAM of Winnipeg, Man.,



Western League leaders: Lorin Koss, Esther Marinoske, Otto Gloeckler, Heather Derham

heads the Western Canada Luther League since its recent convention at Edmonton. Also on the executive committee: Otto Gloeckler, Rimbey, Alta., vice president; Miss Esther Marinoske, Edmonton, Alta., secretary; Lorin Koss, Luther College, Regina, Sask., treasurer.



PHILADELPHIA'S NEW MESSIAH LUTHERAN

Church

Broad & Boulevard (4400N)
C Bus, R Bus, Subway

DR. ROSS STOVER Preaches
11 A.M. 7:30 P.M.

Worship with us in beautiful ...

- 3 services: 8:15, 9:30, 11:00
- Sunday School, 8:30 and 9:45
- Colorado Blvd. at 18th Ave.
- J. Benner Weaver, Pastor

Messiah
LUTHERAN
CHURCH
Denver



IN MIAMI, FLORIDA

St. Peter's

The New Cathedral of the South

33rd to 34th Avenue
on West Flagler Street

Worship
9:30 and 11 A.M.

Sunday School
9:30 A.M.

Co-Pastors
Carsten H. Ludder
John R. Taylor
air conditioned



CHRIST THE KING



LUTHERAN CHURCH
IN THE LOOP

327 La Salle Street
(second floor)
CHICAGO

LLOYD L. BURKE, Pastor

Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.

WEEKDAYS
12:10 p.m., 12:40 p.m.

WESTERN CANADA . . .

Pastors' Convocation Jan. 4-8

DR. T. A. KANTONEN of Hamma Divinity School will be one of the lecturers at the pastors' convocation at Luther Seminary, Saskatoon, Sask., Jan. 4-8. Other lecturers include Dr. Iver Olson of Augsburg College and Seminary and Dr. Richard Evenson,

executive director of parish education of the Evangelical Lutheran Church.

ST. JOHN'S CHURCH, Edmonton, has employed Miss Ida Lange, a graduate of Lutheran Bible Institute at Camrose, as parish secretary.

THREE FIELDS await mission development in Western Canada: Southeast Calgary, Ottewell District in Edmonton, and North B. C. Work in Whitehorse, in the Yukon is also to be undertaken.

LANKENAU

Established 1890



LUTHERAN

Boarding and Day School for Girls
Pre-school through high school

- Strong college preparatory course.
- Beautiful 22-acre suburban campus.
- Small classes; thorough instruction.
- Art, music, dramatics, Bible, home arts, sports. (Catalogue)

Sister Lydia Fischer, Litt.D., Principal
3201 W. School House Lane
Philadelphia 44, Pa.

— CHANGES OF PASTORATE

CENTRAL STATES

MOYER, HENRY E. From Redeemer Church, Craig Springs; Shady Grove Church, Sturgis; and Faith Church, Stark. To St. Paul's Church, Hardy. Our Redeemer Church, Superior, N.D.

ICELANDIC

SKULASON, OLAFUR. From Fjalla, Vic and Vikur churches, Mountain, N. Peter Church, Svold, and Hallson Church, Hallson. To state church of Iceland.

INDIANA

BAER, PAUL W. From Grace Church, Evansport. To Carmel (North Indianapolis), mission developer.

LESHER, ROBERT R. From Our Saviour Church, Tyler, Tex. To Faith Church, Evansville.

SCHNABEL, JOHN. From St. Mark's Church, Whitestown. To First United Church, Indianapolis.

SIGLER, WILLIAM. From Emmanuel Church, Lawrenceburg. To Holy Trinity Church, New Castle.

MARYLAND

MAY, WILLIAM R. From Trinity Church (West), Baltimore, assistant pastor. To St. Luke's, uate study.

NEW JERSEY

SPANGLER, DANIEL W. From Redeemer Church, Ramsey, associate pastor. To East Brunswick, mission developer.

UZUPAN, DANIEL. From St. Paul's Church, Richmondville, N. Y. To Our Saviour Church, Haddonfield, assistant pastor.

NEW YORK AND NEW ENGLAND
KENNEDY, THOMAS F., JR. To Good Shepherd

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

College men, invest your life wisely! Do you have what it takes to be a real pastor? Is the call of the Lord to His ministry sounding in your conscience? Then write us today about your best next steps.

Apply early. New classes limited to 30 stalwart ministry students enters Sept. 5, 1960. Catalog. Information. Pastors' summer session June 27 to July 15, 1960.

CLARA MAASS MEMORIAL HOSPITAL SCHOOL OF NURSING

Affiliated with Upsala College

* * *

Apply Now for September 1960

Write to:

Director of Nursing School

CLARA MAASS MEMORIAL HOSPITAL
Belleville, New Jersey

rd Church, Brooklyn, N. Y., assistant
stor.

TZLUFFT, PAUL R. To Redeemer Church,
oyd, and Mt. Calvary Church, Ruby,
Y.

MDT, PAUL T. To Christ Church,
oral Park, N. Y., assistant pastor.

NORTH CAROLINA

MGARTNER, H. E., JR. From Redeemer
church, Macon, Ga. To Mt. Olive Church,
ickory.

RAD, PAUL L. From Concordia Church,
hina Grove. To Prince of Peace Church,
inston.

LOR, JOHN F., JR. From St. Paul's
hurch, Statesville. To St. Stephen's-Mt.
live parish, Gold Hill.

E, CURTIS K., SR. From Grace Church,
ewton. Retirement.

NORTHWEST

SON, ARTHUR S. From St. Peter's
hurch, Stowe, Pa. To Ascension Church,
Paul, Minn.

ERKE, EWALD L. From Incarnation
hurch, Milwaukee, Wis. Retirement.

LING, JOHN W. From St. John's Church,
linneapolis, Minn. To Hamma Divinity
hool, associate professor.

H, JOHN F. From Good Shepherd
hurch, Muskogee, Okla. To Bethel
hurch, Poynette, and Faith Church,
lorrisonville, Wis.

DECEASED

DR. ALBERT KEISER, 71, head of the
partment of English and forensics at
oir Rhyne College from 1925 until his
ement in 1957, died Dec. 5 at his home
Hickory, N. C.

orn in Germany, Dr. Keiser came to
United States as a small child. He was
uated from Wartburg College, Clinton,
a, and Wartburg Seminary, Dubuque,
a, and was ordained by the Iowa Synod
1913. He received his master of arts
ree from the University of Montana in
5, and his Ph.D. from the University
Illinois in 1918.

Dr. Keiser served as a mission pastor

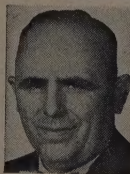
among the Indians in Montana, then held
professorships at the University of Illinois,
Beloit College, Augustana College, New-
berry College and Lenoir Rhyne. He was
the author of a number of books.

He is survived by his wife, the former
Lena V. McGurkin, and a son, Albert, Jr.

Funeral service was conducted Dec. 8 in
St. Andrew's Church, Hickory, by Dr. Albert
H. Keck and President Voigt R. Cromer of
Lenoir Rhyne College. Burial was in Oak-
wood cemetery, Hickory.

**Say you saw it advertised in
The LUTHERAN**

CAN YOU ANSWER Jehovah's Witnesses?



W. J. Schnell
The Author

YOU CAN!

Use the new booklet,
"Another Gospel" writ-
ten by the author of the
book "Thirty Years A
Watchtower Slave."

15 for \$1—100 for \$5
The book — \$2.95

LIFE MESSENGERS

Box 1967-LN, Seattle 11, Wash.

ORGAN FOR SALE

Marietta piano style organ. Excellent
style and volume, suitable for Church,
school or organization. Beautiful red
mahogany finish. Price \$300.00. Write Mrs.
R. A. Deibel, 1536—27th N.W., Canton 9,
Ohio.

OBERAMMERGAU AND EUROPEAN TOUR 1960

Oberammergau and eight European
countries with Dr. and Mrs. Frederick E.
Reissig and experienced guide. July 1-
August 2. Write Dr. Frederick E. Reissig,
1751 N Street, N.W., Washington 6, D. C.

FOR YOUR INFORMATION

AD POLICY

THE LUTHERAN will NOT accept ads
urging church organizations to offer
items for resale for church profit. Ads
seeking individual agents and in which
no mention is made of church organi-
zations or church profit are acceptable.

IN CONCLUSION

YOU MIGHT WANT to look twice at the number on the bottom of this page. For more than 15 years the "Conclusion" has appeared on page 50. The reason it is on page 66 this week is that we have sixteen additional pages for this year-end issue.

Extra work by the staff and by the men in the composing room made this bigger issue possible. We can always use more space. Our active, growing congregations and the far-flung enterprises of our church provide plenty of news and usually the news is good.

WE NEED a little extra good news at Christmas time this year. With the exception of Mr. Eisenhower's triumphal trip to Asia to seek peace and friendship in freedom, recent reports on the television screen and on the pages of the daily press have been disheartening. We've been fed a diet of strikes, violence, grafting disk jockeys, adulterated food, and the usual run of crime and horror. It has raised a serious question in some minds about the moral standards of our nation.

The sins of society don't make a pretty pre-Christmas picture. Greed and vicious competition don't leave much room for peace and good will. But the spotlight that has been turned on all this immorality indicates a public demand for something better. The Advent call to repentance has a special meaning for many this year—if they'll only pay attention to it.

Typical of our faith, though, is the ray of hope that streams through. When it's darkest, God puts a star in the sky. If the current scene seems bleak and dreary, the warmth and splendor of Christmas will gleam more brightly by contrast.

The people who say we are in a moral

decline that will lead to the collapse of western civilization have had their say. There's much to support their argument. The desire for a "fast buck" burns more strongly in some people than the desire to live according to God's law. But can they explain the outpouring of love and good will that marks each Christmas season?

Americans open their hearts and put their money to good causes. A single New York newspaper collects a half-million dollars each Christmas season for needy families; others get even more. A thousand agencies for helping people benefit from this seasonal generosity. Most people are willing to aid those in need. They give their blood to Red Cross blood banks and sometimes they'll even give their money.

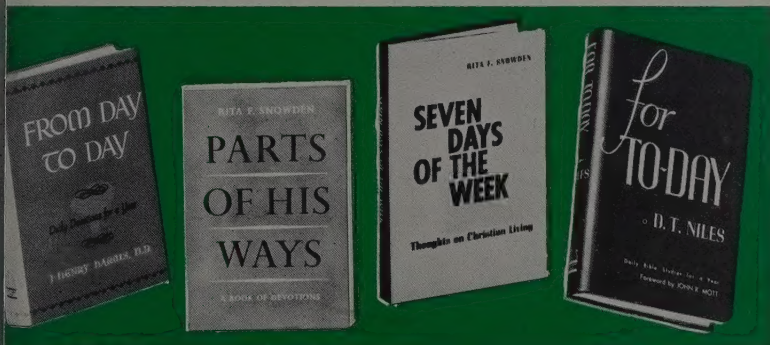
THIS SPIRIT revolves around Christmas because it was God's great gift that started the whole thing. The chiselers and chiselers who give our age a bad name are people who have not responded to the gift of God. We love, because we know that God first loved us. We give, because God showed us what giving really means.

In a material sense, God has given us freely. As the writer from Germany says in these pages, we have received in such confusing abundance that we forget to be thankful. We have so much that we run the risk of becoming wasteful and careless stewards.

That's where the Christmas message comes in again. God has entrusted his riches to us so we may prove our stewardship. His message of salvation comes not so we may selfishly keep it, but so we may share it with others.

—ALBERT P. STAUDERMAN

Devotional Books



FROM DAY TO DAY

by J. Henry Harms

Written by a Lutheran pastor for Christians everywhere, who find a daily prayer and meditation a valuable and vital source of spiritual strength. 382 pages. (UB495) \$2.50

PARTS OF HIS WAYS

An illustrated book that offers picture, poem and prose ideas which lead the human spirit into the presence of God. (UB830) \$1.75

SEVEN DAYS OF THE WEEK

by Rita Snowden

39 brief messages of Christian meaning on common things as marbles, a star, a rose, etc. Intimate words of Eisenhower, Schweitzer, Lilje, others—though chief spokesman is Jesus Himself. (UB821) \$1.95

FOR TODAY

New devotional readings for every day of the year. A book that will lead to a better understanding of the Bible theme, "This I have done for thee: What hast thou done for Me?" (UB764) \$2.50

UNITED LUTHERAN PUBLICATION HOUSE

32 N. Second St. Harrisburg, Pa.	22 W. Madison St. Chicago 2, Ill.	610 Wood St. Pittsburgh 22, Pa.	17 Park Place New York 7, N. Y.	31 E. North Ave. Baltimore 2, Md.
237 King St. W. Cheney, Ont., Canada	1233 Hampton St. Columbia 1, S. C.	805 Locust St. Des Moines 9, Iowa	219 W. Sixth St. Austin 61, Texas	11 Arzuaga St. Rio Piedras, P. R.
3103 W. Sixth St. Los Angeles 5, Calif.	115 S. 13th St. Philadelphia 7, Pa.	2900 Queen Lane Philadelphia 29, Pa.		

THE LIBRARY
PACIFIC LUTHERAN SEM
2750 MARIN AVE
BERKELEY 8 CALIF
1961



Christmas Greetings

BOARD OF PUBLICATION